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Mr. Ward constantly protests against the application of the biological methods to social science by thinkers of the individualist school. But he has nothing to say to the moral grounds on which such protests are usually based. He even thinks that the importance of morality in the abstract has been enormously exaggerated, and gives it next to no place among the factors of evolution, treating it, indeed, very much as Buckle treated literature, religion, and government. It is negative, not positive, a result rather than a cause of the social condition at any given period. At the same time, he is a profound believer in moral progress, which, however, he attributes to anything but moral causes. But on this point his language is so absolutely self-contradictory, that he had better be left to speak for himself:

"None of the real moral progress has been due to the enforcement and inculcation of moral precepts. It has been due . . . in general to the progress of intelligence . . . creating a new code of morals which society literally enforces. . . . The modern improved morality is a condition to the modern improved state of civilisation, and the latter is the cause of the former, not the reverse" (pp. 112-13).

May I suggest that, before undertaking to enlighten the public, Mr. Ward should first come to a clearness with himself? Of his self-contradictions I pass over other and still worse examples than this.

The masses of confused effete materialism that encumber the pages of this volume have little connexion with its practical drift, which is the advocacy to some undefined extent of State Socialism, or, if the author so please to call it, "sociocracy." All the moral and intellectual progress about which we have been hearing, all the multiplication of desires and of the means for satisfying them in which civilisation and true happiness consist, have so far resulted in a surplus of evil over good. At least,

"those who see a surplus of good in things as they are, or can hope for their improvement under the laws of evolution, unaided by social intelligence, must be set down as hopelessly blinded by the great optimistic illusion of all life" (p. 275). "The individual will never make social progress an end of his action. He will always pursue a narrow destructive policy, exhausting prematurely the resources of the earth, caring neither for the good of others now living nor for posterity, but sweeping into the vortex of his own avarice all that he can obtain irrespective of his real needs. If this is ever to be prevented, it must be by society putting itself in the place of the individual, and seeking its interests as the individual seeks his" (p. 288).

It has an instrument ready to hand in the shape of government: a term under which, it seems, the whole population may properly be included, for the not very convincing reason that all pay taxes (p. 296). In practice, however, it is the worst who rule.

"Government must always adapt itself to its worst class, and even a small class of unintelligent citizens lowers its standard out of proportion to the importance of that class" (p. 301). America "is to-day fully ripe for an important series of national reforms, which cannot be made because a comparatively small number of influential citizens oppose them" (p. 303).

The first remedy for this deplorable state of things will be to force state secular education on the people (p. 308). Then legislation by elected assemblies is to be abolished or restricted. The principal duty of the reformed state will apparently be to raise wages and lower prices. Under the individualistic régime,

"the world appears to be approaching a stage at which those who labour, no matter how skilled, how industrious, or how frugal, will receive only so much for their services as to enable them 'to subsist and to perpetuate their race'" (p. 320). "It is known to all political economists that the prices of most of the staple commodities consumed by mankind have no necessary relation to the cost of producing them and placing them in the hands of the consumer. It is always the highest price that the consumer will pay rather than do without" (p. 327).

Does Mr. Ward seriously believe that Prof. Alfred Marshall, for instance, knows "consumer's rent" to be equal to zero? America has reason to thank "the small class of influential citizens" who prevent the reforms proposed by persons with the knowledge and reasoning power of this author from being put into practice.

In method and principle Prof. MacCunn's work differs *toto coelo* from Mr. Ward's. If the one entirely ignores religion and regards morality as an element of trifling importance in civilisation, or at any rate as an element

that may safely be left to take care of itself, to the other morality is the very soul of progress, and religion, or the equivalent spiritualistic philosophy, is the soul of morality. Mr. Ward is a utilitarian who measures the value of political institutions by their effect on human happiness, and who measures happiness by the multiplication of desires coupled with the multiplication of the means for their satisfaction. Prof. MacCunn agrees with Kant in considering a good will as the *summum bonum*, and in estimating actions as manifestations of character rather than as causes of pleasure or pain. Mr. Ward does not conceal his sympathy with the opinion—according to him, widely prevalent in America—that a livelihood gained by manual labour is "degrading and degraded." Prof. MacCunn assumes as self-evident that we respect worth wherever we find it, and that we find it as easily in the humblest as in the highest circles of life. Those who hold such a philosophy have generally nothing to say to pessimism, even of the most hypothetical or provisional type; and it is quite in order that, while the American thinker looks on the present state of society as utterly bad and hopeless in the absence of a complete economical revolution, the English thinker should see more reason for cheerfulness than for despondency in the immediate prospects of civilisation, even supposing that the forces now at work are allowed to go on without any violent change in their direction. Dealing as he does with political philosophy, the great fact of our age is for him, as for most other observers, the triumph of democracy; and his book on the whole shapes itself into a defence of democracy, which—wiser in this respect than Sir H. S. Maine—he treats as a form of society no less than as a form of government.

Notwithstanding all the hostile and in part telling criticism that has been showered on such watchwords as "Liberty, Equality and Fraternity" and "The Rights of Man," Prof. MacCunn believes them to contain a certain element of truth: they recognise, however indistinctly, the vital importance of worth. Men are not equal in all respects, nor is it desirable that they should be equal; but in respect to their most essentially human attribute, the capacity for moral goodness, they all possess worth, and ought to be given opportunities for developing it to the utmost possible extent. Without civil rights no man can take the first steps towards self-realisation; without political rights no man can make self-realisation complete. Whatever causes may actually bring about an extension of the suffrage, its true justification lies in the moral end to which it is a means. I may here note an implication of which the author is doubtless aware, though he nowhere insists on it: namely, that his principle leads straight to the political enfranchisement of women, both married and single, for surely they have selves to be realised as much as men.

The recognition of a common worth implies mutual respect and helpfulness on the part of human beings: elements that tend to develop into a true sentiment of

fraternity. Prof. MacCunn holds—with perfect justice, as I think—that selfish individualism is not on the increase, but that our society is, on the contrary, distinguished by a growing regard for others. It is another question whether family life is such a school and stronghold of unselfishness as he maintains. Have we not all heard of the *père de famille* who is *capable de tout*? Has not Guy de Maupassant told us that a married couple is in a permanent state of conspiracy against the rest of the world? Does not Miss Ellice Hopkins warn us against an egoism *à deux, à trois, et à quatre*? And even in the family itself there is danger of disintegration, as the Revolt of the Daughters too clearly shows.

No special section is devoted to liberty; but one gathers from some incidental remarks in the two very able chapters on "The Rule of the Majority in Politics" and "Party and Political Consistency," that the author does not share in the fears of those who look on full-blown democracy as fatal to individual freedom. Here also, so far as I can judge, he is right. Recent political history has shown us more than one instance of insignificant minorities growing into majorities, and of other minorities throwing off the party allegiance that seemed incompatible with the principles for whose sake alone it had been originally bestowed; while in social matters, in matters of opinion, and in matters of taste, the tendency seems to be rather towards undue licence than towards undue restraint. But such considerations, though helpful, do not carry us far enough; and it is to be regretted that our philosopher should not have found room for a more systematic discussion, from his own point of view, on the right of the community to interfere with the individual for his own good—or what is alleged to be such.

Perhaps the most appropriate place for a discussion of the point at issue would have been in the chapter on the "Rights of Man." Prof. MacCunn has little sympathy with the fanatics who drew up lists of such rights, talked as if they were self-evident, and habitually disregarded them in practice. But neither does he agree with Bentham, that rights have no validity or meaning except as constituted by positive law. Legal enactment may do no more than set the stamp of authority on previously existent rights, and there are rights generally recognised as such that do not need the sanction of the legislature at all. It seems not impossible for the opposing schools to come to an understanding on this point. It might be contended that unwritten rights are the creation of tacit agreements; that a claim made on grounds admitted to be the *raison d'être* of a law already in force may fitly be called equitable; and that for convenience of brevity an equitable claim may be quoted as a right.

If our author is a friend of democracy, he is certainly a very candid friend, who exposes its vices and dangers with no sparing hand. The classical topics of its assailants are no less familiar to him than the arguments in its favour; and his references range with equal sympathy over the whole literature of the subject, from the

immortal prose of Burke's attack on the French Revolution to the immortal verse in which Burns embodies the fierce sarcasms of Tom Paine. In truth, Prof. MacCunn possesses that stereoscopic vision to which opposing views appear as opposite sides of a single concrete ideal. I may add that a too copious citation of authorities does perhaps some injustice to his own powers of original reflection and composition. But it has been well said that the man who never quotes will never be quoted himself. Prof. MacCunn has proved his title to be quoted not only by the transcription of many apposite passages, but by many a passage of his own in which the dignity and polish of the language are on a level with the loftiness and maturity of the thought.

ALFRED W. BENN.

The Diary of a Cavalry Officer in the Peninsular and Waterloo Campaigns, 1809-1815. By the late Lieutenant-Colonel William Tomkinson. Edited by his son, James Tomkinson. (Sonnenschein.)

THE astounding success of Marbot's *Memoirs* has been the cause of the publication of a host of volumes of reminiscences by French officers and soldiers who served in the wars of the Revolution and of Napoleon. None of these have equalled Marbot's book in popularity; for it has hardly been sufficiently recognised that that famous work owes its vogue even more to the exceptional literary skill of the author than to the romantic and exciting events which it describes. Marbot, further, was not a mere *raconteur*: he endeavoured to represent the spirit of the Grande Armée, with full knowledge that he was undertaking a task of historic importance. It seems to be partly due to the admiration excited by Marbot that Mr. James Tomkinson has published the diary kept by his father during part of the Peninsular war and the Waterloo campaign. The editor, at any rate in his Preface, compares the two writers, defending the simple style of his father's notes, and attributing the contrast between the narratives of the English and the French cavalry officers to their difference of nationality. There was no need for the semi-apology which Mr. James Tomkinson sees fit to make; for, utterly different as the *Diary of a Cavalry Officer* is from Marbot's *Memoirs*, it possesses the merit of giving to posterity a general impression of the spirit which animated English officers of Wellington's Peninsular army, just as Marbot has fixed with masterly ability the spirit of Napoleon's Grande Armée.

William Tomkinson went to the Peninsula in 1809 as a subaltern in the 16th Light Dragoons, now the 16th Lancers, a regiment whose uniform is perhaps better known to the public than that of any other, from its appearance upon the outside cover of John Strange Winter's military sketches. In his first engagement, during Wellesley's advance on Oporto, he was severely wounded, and did not rejoin his regiment until the spring of 1810, thus missing the battle of Talavera. Thenceforward he served continuously in the Peninsula for three years and a-half, obtaining his promotion to captain in 1812;

and he returned to England, after the capture of San Sebastian, in October, 1813. It will be observed, therefore, that he had first-rate opportunities for studying the development of Wellington's army in the Peninsula, from the badly led and inexperienced troops of 1809 into the superb force which invaded France at the end of 1813, and which was then, in the words of its commander, "fit to go anywhere or to do anything."

From his subordinate position William Tomkinson was naturally unable to understand the meaning of the whole of the operations in which he was engaged, and it is to the military historians like Napier that one must look for a detailed account of the great war. But though a diary writer in Tomkinson's position affords no fresh contributions to our knowledge, he gives, what military historians unfortunately consider to be beneath their dignity, little touches of camp rumour and life in the field which add actuality to the bare knowledge of facts, and invest the leading individuals, whose personality in despatches and histories seems so shadowy, with the characteristics of humanity. The French are richer than we are in this sort of literature, and can show a dozen pictures of life in the Grande Armée to one which we possess on the Peninsular army. Sir Augustus Fraser's *Letters*, Larpent's *Journal*, Kincaid's *Random Shots*, with the charming echoes from the ranks by Sergeant Lawrence, Private Edward Costello, Rifleman Harris, and Quartermaster Surtees, comprise almost the whole of the camp reminiscences of the Peninsular War. With these books—some of them real classics, like Costello's, which ought to be reprinted—can for the future be ranked Tomkinson's *Diary of a Cavalry Officer*.

For Captain Tomkinson has remembered to set down many points forgotten by more serious historians. Take, for instance, his record of the cant names used in the army to describe the different divisions. Everyone at all conversant with the period knows that the Third, or Picton's Division, was called the Fighting Division; but few really well-read students in Peninsular annals could give the popular titles of the other divisions. According to Tomkinson, the First Division was called "The Gentlemen's Sons," presumably because it included the Guards; the Second was "The Observing Division"; the Fourth was "The Supporting Division"; the Fifth was "The Pioneers"; the Sixth was "The Marching Division"; the Light was proudly termed "The Division"; while of the Seventh it was said, "They tell us there is a Seventh, but we have never seen them" (p. 133). The whole volume is full of similar graphic touches illustrating camp life and camp opinion of dignitaries. In several passages mention is made of the incapacity and unpopularity of Major-General Slade, who for some time commanded a cavalry brigade; reference is made to Mrs. Dalbiac, who lost herself on the battlefield of Salamanca when looking for her husband; General the Hon. William Stewart is reported to have so plagued Wellington with plans for foolish attacks that Beresford was placed in command of

the Southern Corps in 1811 (p. 73); Hill's nickname of "Daddy" Hill is duly noted (p. 108); Sir Benjamin D'Urban is stated to have been the officer who won the battle of Albuera (p. 103); Sir William Erskine is accused of having put in his pocket an order from Lord Wellington, which allowed the garrison of Almeida to escape, and of having thrown the blame on the Fourth Regiment, whose colonel committed suicide; while Major Lincoln Stanhope is sarcastically stated to have been promoted lieutenant-colonel, in reward for "the long campaign he has had in Bond-street since he left the Sixteenth" (p. 128).

While a hundred passages could be quoted showing that Tomkinson was a first-rate collector of camp gossip, he occasionally shows a deeper insight. It is well known to students of the Peninsular War that the English cavalry learned their business from the King's German Legion, a truth which is fully illustrated in Tomkinson's *Diary*. He shows also what admirable training both cavalry and infantry received in the work of war during the months that Lord Wellington held the lines of Torres Vedras. He makes many shrewd remarks on the disability under which the French laboured, owing to the hatred felt for them in the Peninsula, and shows a sound appreciation of the excellence of the Portuguese troops.

But the hero of the *Diary*, and therefore of the volume, is Tomkinson's dearest friend—Major the Hon. Charles Somers Cocks. Readers of Wellington's Despatches will remember the eulogistic language used by the usually cold Commander-in-Chief when reporting the untimely death, in action, of Major Cocks. A soldier must have been energetic and enterprising indeed to have won the regard of Wellington. The glimpses given of Major Cocks in Tomkinson's volume show that he well deserves to be honoured as one of the heroes of the Peninsular War; and a short sketch of his life by Major Hugh Owen, printed on pp. 212-218, was worthy of being reproduced. Major Cocks appears to have been the *beau idéal* of an English officer of the aristocratic type. He took the greatest pains to master the details of his profession, his personal gallantry was beyond dispute, and he was marked out for a successful military career. He was a typical English gentleman, as well as a most promising officer; and one cannot but regret, with Major Owen, that Napier did not devote one of his inimitable descriptive paragraphs to Major Cocks, to live for ever with the famous character of Colonel Lloyd.

In conclusion, the reviewer would not be doing his duty if he did not make some comment upon the innumerable misprints of proper names which disfigure the volume. It is such a welcome addition to the scanty English library of military literature that it is a pity more care should not have been taken in the work of editing. Possibly Mr. James Tomkinson may have been urged by a pious desire to preserve even the orthography of his father's MS.; but he would have done more honour to his father if he had taken the trouble to revise the spelling and correct obvious mistakes. The misprints may be

counted by the dozen. "Frant" for Trant (p. 82); "Ball" for Bull (p. 87); "De Lerna" for D'Alorna (p. 96); "Durban" for D'Urban (p. 103); "Kemp" for Kempt (p. 131); "Bower" for Bowes, "Eaten" for Eben, "Soutag" for Sontag, "Houstoun" for Houston, and "Crawford" for Crauford (all on p. 132); "Le Merchant" for Le Marchant (p. 133); and "Schovel" for Scovell (p. 156) are a few examples picked at random. Worse than misprints, because more misleading, are such errors as "Arthur" Paget for Edward Paget (p. 6) and Major-General "Osborne" for Major-General Oswald (p. 257). If another edition of this book be called for, as may fairly be expected from its genuine interest and value, Mr. James Tomkinson ought to secure the services of someone skilled in the history of the Peninsular War to revise his proof-sheets.

H. MORSE STEPHENS.

Adriatica. By Percy Pinkerton. (Gay & Bird.)

THERE are apparently two regions with which Mr. Pinkerton is intimately acquainted, Venice and the Emyrean. As the poet of both he presents himself in *Adriatica*. When, many years ago, that little cryptic volume, *Galeazzo*, first came to light, some who had a right to judge felt at once that Venice had found a poet in the Englishman who knew so well the pearly levels of the lagoon, the flaming glories of the sunset, the operations of the clouds to east or west. The Venetian poems appear once more in *Adriatica*, and re-awaken the pleasure and confirm the opinion which they evoked upon their first shy birth. The new poem, which strikes the keynote as it were, makes no unworthy prelude to the music which the volume contains; and it displays one of Mr. Pinkerton's salient qualities as a poet—a sense of space, caught no doubt from the vast Venetian plain, the broad lagoon, the mighty dome of the Venetian sky. He lies on the hills of Asolo, and

"Here from such height I survey
The procession superb of the clouds,
White heralds, foretoking storm;
As in phalanx august they approach
From the sun-smitten slopes or the sea,
As they meet and, dividing, descend,
While rain like a shadowy cloak
Covers the face of the hills."

Only a man who had actually lain on the slopes of Asolo, wandered through its chestnut groves, and dreamed away whole days in brooding contemplation above the boundless plain, could write with such direct simplicity, such certainty of touch as this:

"Prone on the thyme-covered slope,
Listlessly musing, I lie,
Vaguely remorseful, content
To claim for a while from the flowers,
From the leaves, from the purple expanse
Some eloquent message of peace."

And this mood, mingled of Matthew Arnold and Marvel, is repeated again with the same and even greater felicity of expression in that delicate poem upon the "Arbour." How refined, how graceful is this passage

of reflection on Catarina Cornaro's sylvan home:

"Ah! she was wise; here one enjoys
Peace after clamour, after noise
Of cities, and the ceaseless strain
To win what one must lose again.
Am I not rich who hear the bees
Kissing those pale anemones
That make the grass about my feet
A coloured pavement rich and sweet;
Who see the birch-leaves on their stem
Shake as the wind goes over them:
Is not this opulence for me
Here to forget futurity,
And leave all idle questioning,
If life be just a trivial thing,
That they use best who multiply
Their pleasures in it ere they die,
Ignoring an eternity?
Is not this wealth, to bask supine
Beneath a roof of jessamine?"

There is surely a very real and very charming music in this passage. To our ear the violation of the rhythmical full stop at "futurity," and the change from *largo* to *staccato* in the next five lines, constitutes a flaw; but the author may plead that this was done with rhetorical intention.

Out on the lagoon the vision of the poet is just as sure. The scene is so, and we accept, though perhaps with a gasp, the "vermillion air" and the "lurid lakes"; for we know that we have seen them in the strange reflection of a flaming sunset upon sea and sky.

"Some eve, when from his burning chair
The sun below Fusina slips,
And all the sable poplar tips
Wave in the warm, vermillion air,
The wind, the lips
Of the soft breeze with wayward touch
Shall tell thee all I long to own;
And thou, on lurid lakes alone,
Will say, 'Poor soul, he loved me much;
And he is gone.'"

But that touch about the behaviour of the sun, this "slipping" from his chair, leads us to the other section of Mr. Pinkerton's poems, that other home of his muse, the Emyrean. Here the tone is different, more passionate, less contemplative, though here again we feel the quality of space. Things are done on a large scale. The poet proposes to have a good time; accordingly

"No archangelic summons then
Shall rouse our fears;
No Michael trumpeting to men
Across the spheres"

is to be allowed to interrupt; a fine image, reminiscent of Signorelli's frescoes at Orvieto. But, more than this—

"The archangels are envious
Proud Michael will not speak."

Is sulky, in short; and why? Because he has had the shine taken out of him by Mr. Pinkerton's beloved. The way he behaves suggests a charming picture for Sir Edward Burne-Jones:

"Proud Michael on a rainbow
Rests both his silver thighs;
But who in heaven would look at him
When they could watch your eyes."

In his magnificent "Dream" the poet looks down first of all on London—and its sleepers—then he has a glance at Ispahan, and eventually gets high up above the clouds into a very rarified atmosphere indeed. He hears the Deity, or at least the demiurgus, hammering away at the making of man, forging the fate of the universe; then his

love swims into view. Apparently she would not "answer to his or to any loud cry," and he finds nothing more handy than a star wherewith to attract attention. This he shies at her, but misses; and she goes out. The picture is all so large, so far "above the smoke and stir of this dim spot which men call earth." These high jinks in heaven are exhilarating: there is imagination, space; one hardly knows whether to laugh or to cry. And listen to the style:

"Then all the world grew dim, but I could hear
The clangour of God's forges, and fierce flames,
Like crimson banners, streamed across the void;
And I beheld my white love wandering
Forlorn, along the lonely causeways of the sky.
Ah! so remote, so unattainable
She seemed in that dark instant of despair!
I called to her across infinity,
But the Creator's anvil drowned my voice;
I hurled a star in fragments at her feet,
Alas! she never heeded, never heard,
But passed in grave dejection from my sight."

Landor would not have scorned those last two lines; and Donne would have welcomed Mr. Pinkerton's "white love wandering Forlorn, along the lonely causeways of the sky," in spite of the audacious twelve syllables, hardly to be justified by the longest rhetorical pause after "Forlorn," possibly to be pardoned as a piece of what our author calls "delicious cheek."

HORATIO F. BROWN.

Witnesses to the Unseen. By Wilfrid Ward. (Macmillans.)

(Second Notice.)

BUT Mr. Ward is too adroit a controversialist to permit the termination of the issue on any but his own side of the question to definitive foreclosure, as an inferior and more superficial pleader might have done. It is enough for him, precisely as it was for Newman in his *Grammar of Assent*, to bring his antagonist into a position, or I might say into a labyrinth, from whence the only logical or ratiocinative outlet is the acceptance of the conclusion which he has been continuously, if partially, holding up for his approval. The position is one well known to the Schoolmen, the most subtle of all the metaphysical controversialists that the world has known. The position is that of an unstable equilibrium, which may at any moment, or as the result of the merest accidental impulse, give place to the only enduring fixity possible under the given circumstances; or like a falling body, *i.e.*, a body predisposed to fall, placed on the side of an inclined plane (it may be an avalanche or landslide in expectation, whose final giving way may alter the whole structure of the valley or landscape towards which it tends), an unexpected shower or gust of wind may effect the only possible equipoise, and induce the ultimate movement in a descent more or less long of shifting positions. Doubtless it is possible, when the body is large and weighty, and is for that reason possessed inherently of a sufficing incidence and centre of gravity—when, in other words, the bulk of intellectual power, or, physically speaking, of cerebral substance, is great enough to be self-asserting, it is capable of maintaining any position which it seems compelled by

the laws of reason and sound judgment to take up. But such cases are somewhat rare; and for that reason no recourse has ever been more common among astute disputants, who know how to mingle finesse, subtlety, and indirectness with the other constituents of potent controversy, than placing their foes in a position which their own sense of consistency may suggest their evacuating at the earliest available moment. To quote Mr. Ward:

"Did Walton" [*i.e.*, Mr. Ward's own impersonation] "think that his conversations with his friend had been useless? No. He was not a sanguine man as to the immediate result of such conversations. And he knew well that the initial stage of conversion depends on that grace which is given as a reward for earnestness, and which intensifies natural earnestness in its effect. But he did hold that, once that initial stage was reached, it was important that a man of active mind should not be hampered by any feeling that he might be surrendering to a wholly irrational impulse; and so he was, surprising as it may seem, not only not disappointed, but pleased beyond all expectation with the degree of acquiescence which Darlington had ultimately given to his principle."

What this degree of acquiescence was we find in a few sentences before (p. 304):

"The truth is that there was no radical change in his [Darlington's] convictions; and this from no halting in his reasoning, but from the fact of accepting Walton's analysis he detected a further consideration in his own mind—a further element in his own basis of unbelief which from the nature of the case Walton was unable to touch. To put it as shortly as possible, he saw that a 'wish to believe' of the kind fully explained by Walton was the reasonable attitude when a really promising clue to knowledge was found. This seemed plainly true in physical discovery, and he saw no reason to limit it to this one branch. He also, though not so readily, admitted to himself that religious knowledge must, if attainable, be a process of individual investigation and discovery, as appealing to much which a man must study in his own heart for himself. But the insertion of one little phrase into his admission will show how so promising a change of view collapsed completely so far as immediate change of convictions went. Darlington would have inserted between 'if' and 'attainable' the words *per impossibile*. That is to say, his original conclusion dwelt so strong within him as to take away from his mind the force necessary for applying Walton's principles. A promising clue which lighted up the mind with the hope of discovery should indeed give birth to the 'Wish to Believe,' but such a clue he had not found. [The italics are mine.] Truths about another world and the author of our Being were to him too hopelessly beyond the reach of the human mind to give him any zest in the inquiry. From several remarks which his friend made to him in the course of the afternoon, before he left Llandudno, Walton suspected his state of feeling even before Darlington had expressly acknowledged it to himself. And he saw that there was a radical defect quite outside the reach of all argument. 'I shall pray,' he said, 'that you may acquire enough seriousness and a sufficient sense of the need of religious knowledge and of the import of that part of your nature which should tell you that your search for it would not be vain to make you work at the matter in earnest. At present you are stagnant. If your study of everything else were handicapped by such a state of mind you would learn nothing. You have no real wish for knowledge in the matter.'"

I have quoted this passage because I regard it as one of the most important in the book. Especially does it reveal the author's insight into the necessary defects in his argument, as well as the subtleties with which it is connected. As my readers will see, the whole question hinges upon the emotional starting point of Belief. It is an inquiry how far such a starting point will direct us to what the author designates as "Witnesses to the Unseen." The history of all religious thought teems with examples of converts and perverts, in which the vehement desire to believe may be induced by questionable motives and aspirations; indeed, it may imply a certain amount of selfish and interested motives. Hence it may become a departure from the strict indifference or justice which should be the starting point for every man who desires to attain truth.

The peculiar danger is that it allows such scope for the seductive attractions of Romanism and certain altered forms of Christianity. But, in truth, Christianity (taken by itself) has no need of a pre-determination to believe. Like Truth, Virtue, or whatever else is self-obvious, Christianity is *αὐτοδιδασκικόν*. Its credentials are not greater or more compulsory *ab extra* than those apparent on its surface or inherent in its essential features and matter. Christ, in other words, does not wish our belief in Himself or His Gospel to spring from an *a priori* pre-resolved wish or desire, but from a simple instinct or intuition on our parts. Not only is He not eager to proselytise on His own behalf, but He makes it a reproach against the Pharisees that they were so suspiciously anxious to convert men to their own modes of faith and worship. His own position was a defiant appeal to truth as mutually understood by Pharisees no less than Himself. "Which of you convicteth me of error? and, if I say the Truth, why do ye not believe me?" It is just this fact—this attitude of sublime passivity—this abstention from undue anxiety to force our volition into a direction and energy harmonising with its own preconceptions—that creates the standpoint of pious indifference urged by Lamennais, or of philosophic Quietism set forward by Fénelon and Madame Guyon, and gives them their affinity with the teaching of Christ. A jury, passionately eager to find a particular verdict, would not be deemed for that reason more worthy of credence; and a scientific man, who started with the presumption of the truth of a certain theory, would not thereby be thought to have strengthened his position. Mr. Ward, indeed, distinguishes, in more than one place, the eager wish for the knowledge of the data available for the solution of the problem, and the wish that the determination should itself take a particular direction. There is one passage in particular which is not in harmony with the main ratiocination of his book, but in which he manifests himself as being more of the impartial logician than the passionate advocate. In mere fairness, it seems to me to deserve quotation, more especially as it contains the last sentences in the volume.

"There are many rival theories, and of none

of them can it be said that the logical apprehension of their *prima facie* evidence is convincing. Consequently, the mode of procedure must be to choose what appears to be best, and then to throw oneself into it, and with the hearty wish to find it true and effort to master it; to study its credentials, not by apprehending their logic only, but by the personal appreciation and full realisation of the facts which the logic combines, and of facts which may be too inadequately, however unmistakably, seen for logic to combine them at all—facts of human nature, facts of history, phenomena in the working of the religion, which can only be taken in by one whose whole heart is in the matter, and which must ultimately, so far as reason goes, turn the balance which was left undecided by the *prima facie* aspect of verbal evidences as it existed patent to all alike" (p. 309).

Though somewhat involvedly expressed, the animus of this passage is unmistakable—it is the animus of the whole book, which I think exaggerated: namely, the hearty wish to find it true must precede what appears to be best. On the other hand, the position of the philosopher is of another kind.

(1) The wish to believe may be induced by questionable motives, impulses, and aspirations: indeed, it implies a certain amount of selfish and, more or less, interested motives.

(2) The wish to believe may become an anxiety; and in this intensive, exaggerated form may act in a compulsory manner. The overmastering strength of volition is a principle of psychology which all the students of human thought have long since recognised.

(3) The making Deity or a religious creed of a specific form the object of a powerful wish seems to derogate from those grounds and aspects of faith which should be the inherent bases of our persuasion and their reception. Doubtless the wish may follow the grounds of belief and be actuated by them. (Indeed, this is their safer and more prudent course.) But when this wish is put forward as the main motive, the tendency is engendered of resting too exclusively upon it, and of allowing it to override all other motives and reasons. Imagine Deity, or Truth, or Duty, saying to its devotees: You have a wish to believe in me; that wish you should obey, irrespective of all other considerations whatsoever. Mr. Ward derives an adventitious advantage from the fact that it is Romanism which makes the supposed appeal to her devotees or partial adherents. Certainly the attractions of Romanism present a well-recognised origin, wherein to the mass of cultivated Christians the mere wish to believe may be so readily made to override the main and sober judgment of thoughtful humanity. The annals of Romanist biography prove how abundantly and insidiously the wish to believe in an infallible church—the unmistakable source and measure of all truth, the great self-contained and self-centred Church of Christendom—has impressed persons in whom the sentimental and ritual side of ecclesiasticism has overpowered the cold and calm reason by means of which all decisions as to spiritual truth should be determined. If it be said that the wish may unite with the reason in suggesting

the conclusion, I grant that this may be so, but the truth when signified by its own existence and energy has no need of another volition beyond such a presentation. A man who is told to believe that two sevens are fourteen has no need of wishing that such may be the case; it is only when the conclusion is not so self-pronounced that the need of the volition becomes obvious.

As further corollaries from the foregoing conclusions we may also deny:

(1) That it is wrong to assign to Deity a desire that right belief is demanded of all men irrespectively of the methods by which it may be attained.

(2) We may also deny the assumption that all Christian evidences strike and influence those to whom they are submitted in precisely the same way. Thus, it is clear that some men may be moved by Newman's intellectual incidence, as evidenced by the *Grammar of Assent*, while others may be more influenced by the emotional force of Mr. Ward's volitional energy—the initiatory and preliminary "desire to believe."

I have accorded to this work more than customary space on account of its importance. It seems to me one of the most significant books on recent Romanist controversy. It sets forth and emphasises that point in the issue between Romanism and Protestantism which is most commonly overlooked. It illustrates that most operative of all causes for explaining the continued diffusion of Romanism among cultured and emotional persons. It lays stress on that argument which has been so efficacious in the past, and which must, as it seems to me, exercise even greater power in the future. Its parallelism to Newman's *Grammar of Assent* I have already indicated as the juxtaposition of the emotional to the intellectual causes of the progress of Romanism. The occult operation of the laws and methods of belief will always remain a field for the exercise of the subtlest and most delicate of mental procedures; and this is the reason why the *Grammar of Assent* will always lack its constructive portions, and the parts of speech of such a grammar will never evolve a syntax of connected and coercive rule, whereas the "desire to believe" will always appeal to the largest section of man's religious faith. It will never stand for demonstration, as Mr. Ward supposes, but it will occupy the position of an originating impulse. It can never become an actual witness for the Unseen (that is to say, taken by itself) but it can attest and indicate a direction as a witness for truth. It can never prove of itself even the existence of the Unseen; and its evidence in that respect must not only be halting and defective, but be charged with peculiar danger, because its undoubted suggestions may be accepted for more than they are worth. A bodily pain may not establish the fact of a disease, but it may point out, at least partially, the direction of further and more skilled investigation.

JOHN OWEN.

NEW NOVELS.

The Merchant of Killoyne. By Edmund Downey. In 3 vols. (Heinemann.)

The Confessions of a Currency Girl. By W. Carlton Dawe. In 3 vols. (Ward & Downey.)

The Star of Fortune. By J. E. Muddock. In 2 vols. (Chapman & Hall.)

A Banished Beauty. By John Bickerdyke. (Blackwoods.)

A Question of Casuistry. By Alec MacHeild. (Sonnenschein.)

In Due Season. By A. Goldwin. (Digby, Long & Co.)

Pharais. By Fiona Macleod. (Frank Murray.)

Uncle's Ghost. By W. Sapte, jun. (Frederick Warne.)

Red Coats. By John Strange Winter. (White.)

MR. DOWNEY'S tale is valuable by reason of the light it throws upon the genesis of the Home Rule movement. He shows us how the conviction that nothing was to be gained by force deepened in the minds of the Nationalist party, until it gave birth to the alternative scheme of legislative separation. For the general reader the period dealt with is both too recent and not recent enough to excite supreme interest, though the vivid pictures of life in a Munster town a quarter of a century ago often rise to the dignity of literature. But, when a novel or play ends with a note of interrogation, the reader must be satisfied that this is not a convenient device to shirk technical difficulties. Of course, instances might be multiplied where the convention is not only artistic but inevitable. To suggest, if the suggestion be sufficiently potent, ethical and psychological problems, and leave them unanswered, is the very essence of literary art; but to arouse our interest in flesh and blood, as Mr. Downey does in the case of Denis O'Reilly and Maud Cleary, and then to leave us absolutely in the dark as to their future, is a lame way of escaping difficulties. The merchant of Killoyne himself, whose fortune has been created out of whiskey and chicanery, is well enough drawn; but we do not feel a tenth part of the interest in him that we feel in his refined and nervous wife, and in his two sons. His character is infinitely less complex. These, the wife and her sons, together with a gallery of Nationalists and a Resident Magistrate, are admirably portrayed. There is at least one really fine scene in the novel. Sir Patrick O'Flynn, a parvenu Whig landowner, lays bare the nakedness of his soul to his friend Colonel Cleary. Here we have subtlety of a high order.

There is much that is crude and superfluous, especially in the opening chapters, about *The Confessions of a Currency Girl*. But as the book goes on, it improves. The experiences of the heroine as an actress are so vividly presented as to make one believe they were derived from actual experience. Florence Hastings is the daughter of an ex-convict, a man of high birth, who in his youth enlisted in the army, and in a moment

of uncontrollable passion resented the insults of a bullying officer by assaulting him. For this offence he is transported to Botany Bay. His children grow up in ignorance of this blot on their father's name; but they learn it all too soon, and with it comes the knowledge of their own hard lot. However, the utter hollowness of the ban is adroitly brought home to us when the son succeeds to the baronetcy, and the disgrace is annulled.

The story of the Mutiny, called *The Star of Fortune*, resembles the last two volumes, in that its value lies in the special knowledge of facts and locality possessed by the author. Mr. Muddock sets forth his matter attractively, and his details happen to coincide more or less with Col. Innes's account of the Mutiny, contained in his history of the Royal Munster Fusiliers. The plot is thin, the characterisation thinner. The heroine's father, William Dellaby, is by way of being a second Mr. Tanqueray; he refuses to allow his daughter to marry Jack Hallett, because of some real or imaginary *liaison* of the officer's early youth. Broken-hearted Jack volunteers for Persia. Hester Dellaby takes advantage of an invitation from her sister to go to Meerut, in the hope that fate may throw her with the man she loves. But it is not to be. Her warrior dies outside Delhi; and she falls to the lot of another officer, a gallant fellow enough. Of course, this may be natural, but it leaves rather a bitter taste in the mouth, the reason being that the author has no skill in psychological dissection. He is altogether too prone to a species of literary inflation; the haughty choleric father and the disobedient daughter have an extremely ancient flavour. But although this, and more than this, could be advanced against the book, it is undeniably pleasant reading for persons who have plenty of time on their hands, while the descriptions of the incidents of that Indian Reign of Terror are written with spirit and vivacity.

Mr. C. H. Cook's tale is sufficiently interesting, and so are his characters and situations. There is a good deal of the Bailey-Martin-cum-Jack Brag about three of the social adventurers who find themselves under the roof of a gentleman; but they are by no means so presentable as Mr. Percy White's hero, nor so adroit as Theodore Hook's. It is difficult to believe that gentlemen could foregather with cockneys of this kind masquerading as sportsmen. The truth is, we read and enjoy *A Banished Beauty* for its descriptions rather than for its story or its incidental stories, some of which, by the way, are just a little "risky." There is an account of a breakfast in a Highland manor house, which will make a robust man's mouth water. Sport of all kinds is described admirably. We try to forgive the author for the insensibility he shows in his narrative of playing a salmon, because of his genuine sympathy with the Crofters. To sportsmen the story may be heartily commended.

The duologue which prefaces Mr. MacHeild's sprightly essay in fiction is the best thing in the book. If a shorthand writer were present when Mr. Oscar Wilde or Mr.

Bernard Shaw was engaging an opponent, this is the kind of thing he would find on his writing-pad. Paradox and epigram: mere mental gymnastics. Apart from its verbal adroitness, the book is not always clever. Cyril Edmar disappoints us. Fearing him to be a prig, we find on p. 71 that he is also a snob, and before we have done with him he becomes an unmitigated bore. Mary Carling is a much happier creation. This psychological problem is well worked out. The man for love of whom she has attempted her husband's life, becomes hateful in her eyes as the visible embodiment of her temptation and sin—a fine Dantesque situation.

It cannot be said that the author of *In Due Season* possesses much inventive power; but she is a keen and accurate observer, and if she would use the pruning knife liberally she might find a public. Her novel is well written: it flows easily, its situations are natural, its men and women are real. So one goes on reading it, forgiving its prolixity and obviousness. The relationship between Dr. Arkwell and his patient, Agnes Evans, is artistically managed, and shows that the author is no mean student of character and motive. The reader is glad that the Doctor and his brave *protégée* find happiness in the end.

Some folks are sustained on bread and milk, some on raw beef-steak. In passing from *In Due Season* to *Pharais*, we leave, so to speak, the former dietary for the later. This is the third volume of the Regent Library, and it is as remarkable as its predecessors: it is saturated with the superstition and nature-worship of the Celt. Alastair Macleod, deeply loving Lora, his wife, discovers at the penultimate moment, when Lora's hour is upon her, that the mental sickness which has afflicted his ancestors is shadowing him. The one thought of the father and mother is how to spare the innocent child. There is only one way: they will die in each other's arms. Bound together by Lora's hair and strands of sea-weed, they lie down in a cave by the shore; having eaten of the fruit of oblivion, they prepare for death, assured that the incoming tide will sweep them into eternity. The idea is a fine one: the theme is as novel as its treatment is fresh, and it is handled with dramatic intensity. The critical reader is fretted now and again by curious lapses in style. Picturesque and well chosen language degenerates without warning into the thinnest colloquialism.

Of its kind, *Uncle's Ghost* is good. An old man capriciously disinherits his nephew, and leaves his wealth to a stranger. In another world he suffers qualms of conscience; so he re-visits "the glimpses of the moon" for the purpose of bringing his nephew and his heiress together. A series of rapidly shifting and entertaining situations have been devised by Mr. Sapte; and anyone who wants a book merely to amuse, without regard to far-fetched and impossible situations, may take up the volume confidently.

I have not read anything from the pen of John Strange Winter I like better than her

little volume of short tales, entitled *Red Coats*. They contain as much as many of her longer stories, and prove that she possesses the power of compression, so rare in art. Sketches they are, as slight as can be; but they are true and sweet. Indeed, the sweetness of them, sometimes heightened by frolic, sometimes by pathos, gives them a peculiarly pleasant flavour. I thank John Strange Winter for having lifted the burthen of dull care from my shoulders for one or two good quarters of an hour.

JAS. STANLEY LITTLE.

SOME BOOKS OF TRAVEL.

Glimpses of Four Continents. By the Duchess of Buckingham and Chandos. (John Murray.) The happy inspiration which seized the Duchess of Buckingham, while watching the making of blue cotton pinafores for a little girl to wear on board ship, that she too might enjoy a trip to Australia and New Zealand was acted upon forthwith; and, accompanied only by Miss Wolfe Murray and a maid, she set out on a voyage of discovery to the Southern Hemisphere. The bright and gossiping letters which make up this book record her experiences. With no pretensions to inform or instruct her stay-at-home relatives, and written at the moment and often to catch the mail, these extracts from her journal are pleasant reading. From government house to government house, from Marble Hill in South Australia to Mount Macedon in Victoria and Hill View in New South Wales, the Duchess fitted as an honoured guest. She entered into every amusement with a verve that must have delighted her hosts: she boated in the creek, she played tennis when the sun began to be less fiery, and watched polo practice in the paddock, picniced at the Jenolan Caves, cooked potatoes in the scrub, and drank "billy tea," and braved the heat and flies to sketch the famous red rocks near the Wentworth Falls. But when the Duchess reaches New Zealand, and joins Lord Glasgow's family party on board the *Hinemoa* in a voyage up the Sounds, the good spirits and *bonhomie* of the travellers were high. They land and explore the bush, catch penguins, bathe and swim like ducks, and enjoy the delights of life during a southern summer. There were hardships also to endure, and the long fifty mile drives were not without danger. Miss Murray's blandishments so wrought upon a nice young Irishman called Brady that he consented to let her take the reins while he took a back seat.

"The horses were accustomed to have the drag put on; but this lady driver had made herself comfortable with a thick rug over her feet, and when the critical moment came she could not find the skid, and, of course, the buggy touched a horse's hocks and he began to kick. We had some work to get them pulled up, and were already off the road, bumping over stones and grass tussocks. We lost one of the bolts of the cross bar and broke my umbrella; James [the maid] had hers caught by the wind and turned inside out."

During a visit to the scenes of the eruption at Tarawera and Wairoa, and the geysers—where the Duchess made the acquaintance of the ancient dame Hangaia Rangitani, known in the settlement by the shorter appellation of Cup o' Tea—she inspected a tribal meeting-house at Rotorua, and on entering, "an old native woman and a stalwart youth fought for the shilling we paid at the door, while a whole family encamped in one corner played nap for matches." From Auckland, via Samoa and Honolulu, the Duchess started on her homeward trip, and, conveyed in America in private drawing-room cars and other luxurious means of transit, arrived in Chicago in time to join

with the Duke of Veragua and other notabilities in the opening ceremonies of the World's Fair at Chicago. No one can doubt that the trip was a successful one, and that the Duchess thoroughly enjoyed herself, and that her many friends must have welcomed the arrival of the mail which brought such amusing and sunshiny letters to the colder and more prosaic north.

On the Wallaby: or, Through the East and across Australia. By Guy Boothby. (Longmans.) Mr. Guy Boothby and his companion have made copy of a very remarkable trip. For forty-seven pounds odd, their total capital, they had themselves conveyed via Ceylon and Singapore to Batavia. There the supplies "petered out," but by recourse to a Batavian pawnbroker a further sum of twelve pounds was raised; and from that point the real interest of the book commences. The light-hearted tramps did at length engage in the fairly remunerative business of pearl-diving off Port Moresby, and the author did try his hand at walking the bottom of the sea clad in a diver's dress. The experience was disagreeable:

"As I landed on the bottom I felt a sharp plop in both ears. This was followed by a tiny flow of blood; and had I not been assured that this would prove the best thing that could happen to me, I should have been alarmed. As it was, I found it relieved the head and prevented any disagreeable sensations below. . . . I found myself upon a level plain, out of which rose here and there ugly rocks. True, there was a considerable amount of coral, but it was nothing to rave about; many fish there were, but they didn't gleam; occasionally I found tufts of seaweed, sometimes of a brilliant colour, but more often of a muddy and sombre hue; and instead of the white sand I had expected, I found a sort of yellowish mud, which was not at all to my taste. Now and again, at considerable distances, a few oysters were met with, and these I immediately secured. Looking up, I could plainly see the keel of the lugger moving through the water above me, while ahead the anchor, like a sign-post, dangled, inviting me to follow."

On their return to Thursday Island, the wanderers resolved to work their way down the eastern coast of Queensland by Cooktown Cairns, and across to Normanton, and from thence on horseback at first, and afterwards by buggy due south, so that they should strike the Darling river and finish their toilsome journey at Adelaide. This would impress the reader as an impossible task for two impecunious tramps to attempt; but by degrees the secret leaks out. There were remittances to be received at divers towns; and though the starvation point was nearly reached, the orders were always cashed in time. The best part of the book is that devoted to tropical Queensland, and its sugar, rice, and mining industries. Places known to most only by quotations in the mining share list, such as Chartres Towers, Day Dawn, George Town, and the Croydon gold fields, were visited by the traveller; and an insight is given into the rough and ready life, and the successes and failures of the happy-go-lucky-inhabitants. The journey south, which day by day brought them nearer to the drought belt, tells of wonderful endurance both of men and horses. The horrors of a dry camp and empty water holes, parched earth and leaden sky, thirst with nought to slake it, and a toilsome and almost hopeless march on in search of water, are graphically described, and redeem the many faults of taste which disfigure the book. Suffice it to say, the journey was safely accomplished; and Mr. Boothby and his companion survived, the one to write, the other to illustrate their adventures.

Pictures of the World. By Clement Scott. (Remington.) The year 1892-3 was especially a year of pilgrimages: the attractions of the World's Fair drew many travellers west-

ward, but chiefly by the longer route, which is served by the P. & O. Steamship Company. Among the throng who started upon an expedition with Chicago as its Mecca, was Mr. Clement Scott, the critic and journalist. In this little book he gives us a series of pen-sketches of the places he visited and the adventures that befell him. At once bright, cheery, and just long enough to amuse without boring the reader with guide-book facts or tales of personal discomforts by sea and land, these "Pictures of the World," as the author calls them, leave a pleasant impression on the mind, as they take us with the rapidity and abruptness of a magic lantern slide from place to place. The tone of the letters is the lightest and most cheerful, and in all the hand of an accomplished journalist can be traced; but Mr. Scott can change from gay to grave under the awe inspired by that miracle in marble, the Taj Mahal. He thus describes the opaline tint of the dome as he beheld it:

"It is the sheen or gloss of velvety surface that we find on a white garden lily, on the back of a white swan pluming his feathers in the sun on some reach or backwater of our Thames at home. If the Latin poets in their fancy called such a white swan *purpureus olor*, they would describe the Taj as *marmor purpureus*. [Oh, Mr. Scott!] For it is marble that assumes colour by means of the glory of its perfect purity."

The interview with Arabi Pasha and his fellow exile, Ali Fehmy, recall to us the circumstances of 1882, which have all but passed from public memory. The plea for leave to return and die in Egypt is one that appeals to English people, and would possibly be granted did the state of domestic politics on the Nile so permit. Of Japan so much has been written in praise and appreciation that pages of blame and disgust come upon us as a surprise. Evidently the Japanese type of female beauty is repugnant to Mr. Scott; and he was, besides, unfortunate in his acquaintance with pert waitresses at tea-houses in the treaty ports or behind the wooden barriers of the Yoshiwara. Perhaps the little maids have been idealised; but to describe them as shuffling, undersized, featureless dolls, cobby in shape, as fat as dumplings, without a trace of grace in movement or carriage, is to paint the Mme. Chrysanthemum too black—*Vaccinia nigra leguntur*. As correspondent for a well-known paper, Mr. Scott well fulfilled his mission at Chicago. He gives a capital description of the miserable May-day, in which the naked unpreparedness of the show was laid bare to the world with the assistance of President Cleveland and the Princess Eulalia of Spain; but it is somewhat appalling to hear that, within a few days, the Columbian Guards arrested within the Exhibition grounds the president of the Fair himself, the captain of their own guard, and America's honoured guest, the Duke of Veragua. Of what crimes they were suspected we are not informed. It is a pity that so amusing a book should be disfigured by a collection of woodcuts possessing the artistic merit of the hotel advertisements in Bradshaw's Guide.

On Short Leave to Japan. By Captain G. J. Younghusband. (Sampson Low.) So many books have been written of late about Japan that a close time ought soon to be proclaimed, and that country placed upon the prohibited list by publishers. Captain Younghusband made the most of his short leave, and visited the towns and places which lie within easy reach from Yokohama and the treaty ports. His style is easy and fluent; and had there not already been so many travellers working on the same lines who have exhausted the subject, the book might have taken its place among the readable travels in the East. However,

Japan has been overdone, and many others have trodden the same paths as the author and described the same scenes with greater freshness of touch. The last chapter in the book, the one that treats of the army, contains information of value now that Japan has entered upon a foreign campaign in the Corea. As a professional soldier, Captain Younghusband writes with authority; for every facility was granted him for studying the army both in and out of barracks. The report he gives is a favourable one, as regards both discipline and efficiency. Now that universal conscription has been introduced, the army numbers 228,848 men of all arms. Of these, 113,229 belong to the reserve and 53,137 to the territorial army. The number available for foreign service is, roughly speaking, 56,589. At the time of writing these lines the reserves have been called out; so that if the order is carried out Japan has, at the present moment, about 150,000 men under arms. The cavalry, mounted on unhandy horses of fourteen hands and under, are not a very efficient force. The long bodies and short legs of the Japanese do not adapt themselves to this form of military evolution; and in troop drill the ponies were generally masters of the situation. Captain Younghusband writes prophetically of

"this young army so speedily and admirably raised. Like young institutions, it is longing for the day on which it may show its mettle. Any war against anybody, and on any pretext, would be immensely popular with all classes; and if that war chanced to be against China, the national enthusiasm would be unbounded."

But the conclusion he draws that China—"huge, unwholesome, semi-barbarous"—might succumb to Japan, if no timely help was given her, is not one which can be endorsed by students of the history of the Middle Kingdom. Against China, rich in money, in men, and in determination, Japan will dash herself in vain.

NOTES AND NEWS.

THE address delivered by Lord Salisbury at Oxford last month as president of the British Association will be published by the Roxburghe Press, under the title of *Evolution: a Retrospect*. The author has made some slight revisions in the address as originally delivered.

THE long-promised volume on *Archery*, in the Badminton Library, is now announced for September 25. The two chief contributors are Mr. C. J. Longman and Colonel H. Walrond; and it will have nearly two hundred illustrations.

WE understand that Mr. John Bartlett has been engaged for more than twenty years upon the *Shakspeare Concordance* which will shortly be published by Messrs. Macmillan & Co.—indeed, it may be regarded as an outgrowth of the *Shakspeare Phrase-Book* which he brought out in 1881. It will form a big volume of nearly 2000 pages; and a special feature of it is that references are given to the lines as numbered in the Globe edition. Though best-known in this country as compiler of that useful volume, *Familiar Quotations* (of which a ninth and final edition appeared in 1891), Mr. Bartlett is also senior partner in the publishing firm of Little, Brown, & Co., Boston, U.S.

MESSRS. CASSELL & Co. will be the publishers of the new *Life of Defoe*, by Mr. Thomas Wright, of Olney, the biographer of Cowper. It will form a demy octavo volume of nearly 500 pages, illustrated with seventeen plates. Mr. Wright claims that, as the result of his examination of MS. sources, he has been enabled to add many interesting details, and to settle some disputed points in the obscure life of his hero.

SIR EDWARD ARNOLD's new book, *Wandering Words*, consisting of articles reprinted from various books and magazines, will be published by Messrs. Longmans early next week. It is illustrated with twenty-three plates from drawings by Mr. Ben Boothby and from photographs.

MESSRS. REMINGTON & Co. will publish next week a book by Lady Jeune, entitled *Lesser Questions*.

THE firm of George Newnes will publish on September 14 a handsome demy-quarto volume, entitled *Queen Victoria's Dolls*, containing forty coloured plates, with numerous other illustrations. It appears that thirty-two dolls are still preserved which the Queen, when a child, not only played with but dressed with her own hands. Most of them represent either historical personages of Elizabethan times or contemporary stage characters. The descriptive letterpress has been written by Miss Frances A. Low, who was granted special advantages for the purpose.

M. CALMANN LÉVY, of Paris, and Messrs. Charles L. Webster & Co., of New York, will, on September 19, publish Max O'Rell's book on the Colonies, *La Maison John Bull et Cie*. Messrs. Frederick Warne & Co. will issue the illustrated English edition on October 19. Max O'Rell will sail for America on October 31, on a fourth lecturing tour in the States.

SIR EDWARD SULLIVAN is engaged on a volume of *Tales from Scott*, which is intended to do for Scott what Lamb's *Tales* did for Shakespeare. It will be fully illustrated, and will be published by Mr. Elliot Stock.

MR. ALBERT F. CALVERT will shortly publish, through Messrs. Simpkin, Marshall & Co., a book entitled *Western Australia: its History and Progress*, dealing with the rise and growth of the colony, its aborigines, its mineral, pastoral, and agricultural wealth, and its fauna, pearl fisheries, harbours, commerce, manufactures, railways, governments, and public and private institutions. The volume will contain upwards of one hundred pictures illustrative of scenery and public buildings, a complete set of plans of all the goldfields, and a new map of the North-west district, from surveys made by the author on the spot. Reproductions of old colonial papers will also form a special feature.

MESSRS. SWAN, SONNENSCHNEIN & Co. will publish the reports of the ladies who were deputed last year by the Gilchrist trustees to study female education in the United States. Miss Amy Bramwell and Miss H. M. Hughes write upon the training of teachers; Miss S. A. Burstall upon the education of girls; Miss A. Zimmermann upon the methods of education; and Miss M. H. Page upon graded schools. Each of the four volumes will have a preface by Dr. Roberts.

MESSRS. HUTCHINSON will publish shortly a novel dealing with the woman-question from an orthodox point of view, entitled *A Daughter of the King*, by a author who calls herself "Alien."

A NEW novel, by Mrs. A. Phillips, entitled *The Birth of a Soul*, will be published by Messrs. W. H. Allen & Co. early next month.

MESSRS. OLIPHANT, ANDERSON & FERRIER announce for early publication a book of Scottish character sketches, by Mr. Andrew Smith Robertson, entitled *The Provost o' Glendokkie, Glimpses of a Pife Town*; and also a novel, entitled *Through Love to Repentance*, by Maggie Swan.

MISS FRANCES E. WILLARD has written an Introduction to Dr. Lyman B. Sperry's *Confidential Talks with Young Women*, which

Messrs. Oliphant, Anderson & Ferrier will publish this autumn.

A NEW serial story by Mr. Fitzgerald Molloy, entitled "In Shadow of Shame," will appear in *Cassell's Saturday Journal*, beginning with the third week of this month.

THE first edition of Mr. Henry Dunning MacLeod's *Bimetallism* is exhausted. A second edition is in the press, and will be ready shortly.

A NEW and revised edition of Mr. Scott Mathieson's book on *The Church and Social Problems* will be published by Messrs. Oliphant, Anderson & Ferrier in the course of October.

DR. LEE's work, *The Making of a Man*, published by Messrs. Hutchinson & Co., has been translated into Japanese.

THE *Author* for September contains a table of the prices at which novels have been sold from 1750 (*Tom Jones*) down to 1860, compiled by Mr. R. English, of the British Museum. It appears that in early days the regular price was three shillings a volume, which gradually rose to half a guinea in about the year 1820 (*The Pirate*). The rise in price is ingeniously attributed to the growth of private book clubs and circulating libraries during the war with France, which impoverished the book-buying public. However this may be, the table of prices is certainly an interesting contribution to the history of English literature.

A CORRESPONDENT writes:

"There is an amusing misprint on p. 337 of Colonel H. M. Vibart's handsome volume on *Addiscombe*, published this week by Messrs. Archibald Constable & Co. Augustus Abbott, one of five famous brothers, is described as having holed his battery in the First Afghan War with 'Yahoos or Galloways of the country.' Not every English reader will know that the word ought to be *yabus*."

UNIVERSITY JOTTINGS.

THE Scottish University Commissioners have issued an ordinance, empowering the University Court, after consultation with the Senatus Academicus, to open to competition by women such open bursaries, scholarships, and fellowships as they may see fit. By another ordinance, a large number of restricted and preferential bursaries at each of the four universities are thrown open.

THE council of the Royal Geographical Society has arranged that Mr. H. J. Mackinder's third course of educational lectures shall be delivered at Gresham College, in connexion with the London University Extension Society, on Mondays, at 8 p.m., beginning on October 8. The course will consist of twenty-five lectures, on "The History of Geography and Geographical Discovery." Ten lectures before Christmas will treat of the ancient and mediæval period; ten between Christmas and Easter will treat of the renaissance and modern period; and five after Easter will discuss certain selected authors, such as Marco Polo.

BEDFORD COLLEGE, London, has this year received £700 from the annual government grant to university colleges. The council propose to devote the money, in the first place, to reducing the fees now paid by students.

THE latest addition to the University of Chicago is a physical laboratory, built by Mr. M. A. Ryerson at a cost of 250,000 dollars (£50,000), and called after his name.

THE last part of the *Transactions* of the Cambridge Philological Society (London: Clay) includes an elaborate index to the whole of the third volume, which has been in course of publication since 1886. Among the other contents is a paper on "The Romaunt of the

Rose," by Prof. Skeat, in which he gives examples of the emendations he has been able to introduce into the received text of the poem by a collation of the three authorities: Thynne's edition (1532), a Glasgow MS., and the original French text. He acknowledges the assistance of Dr. Kaluza.

WE regret to record the death of Dr. John Veitch, professor of logic and rhetoric at Glasgow, in the sixty-fifth year of his age. A graduate of Edinburgh, he was for some time assistant to Sir William Hamilton (whose Life he wrote, and whose posthumous Lectures he edited in conjunction with Dean Mansel), and afterwards professor at St. Andrews. His earliest books were translations of Descartes; but he is probably best known for his *History and Poetry of the Scottish Border*, of which a new edition appeared only last year.

ORIGINAL VERSE.

AT HARVEST.

If we have let our sunny springtime pass
With idle scorn of what the year might bring—
Have gathered flowers to toss them on the grass,
And only cared to hear the woodbirds sing;
If we have turned aside from sober truth
In bright delusive fairylands to stray,
And spent the golden promise of our youth
With selfish living and regardless play—
When shadows fall we shall be struck at heart
With bitter grieving for our blasted fate;
And then the lesson of life's sadder part
Will lead to agonised remorse—too late;
The land is barren now which once was green:
We never can be what we might have been.

ARTHUR L. SALMON.

MAGAZINES AND REVIEWS.

THE *Expositor* for September opens with a paper on the Exodus by Sir J. W. Dawson, who may be trusted to make many extraordinary statements, both on Egyptian and on Biblical matters, but should be listened to with interest when he speaks of the physical facts which he knows so well. Dr. Peter Bayne writes on the Secret of Jesus; Prof. Beet on the teaching of the Synoptic Gospels relative to the Second Coming; Prof. A. B. Bruce on St. Paul's conception of the Church; Dr. Stalker derives lessons from some of the Hebrew and Greek names for sin; Prof. Dods briefly notices some recent publications, including the new edition of Scrivener's *Introduction*; and Dr. Swete on the history of the Apostles' Creed; while Mr. Conybeare supplements his article in the *Expositor* for last October on "Aristion, the author of the last twelve verses of Mark" by a translation of reviews of this article by Zahn and Resch. We shall hope to hear more from him on his present view of this important subject.

THE *Theologisch Tijdschrift* for September opens with an essay on "Philosophical and Christian Ethics," suggested by Stange's recent work (1892), by Dr. Groenewegen. The age of the Epistle of James is investigated by that able radical critic, Dr. W. C. van Manen, and the age and composition of the Apocalypse by Dr. Rovers. The former article well deserves attention: the courtesy and fairness shown to those from whom the author differs are most exemplary. It seems clear that the conservative criticism of English scholars will need to make more concessions to "freisinnig" continental researches. Among the notices of books we notice Prof. Oort's discriminating, but kindly, estimate of the translation of the Old Testament edited by Kautzsch, and Dr. Pijper's friendly notice of the new edition of vols. ii. and iii. of Moller's Church History.

THE COMING PUBLISHING SEASON.

MR. EDWARD ARNOLD'S ANNOUNCEMENTS.

"Memoir of the Right Honourable Sir John Alexander Macdonald, G.C.B.," First Prime Minister of the Dominion of Canada, by Joseph Pope, with an Introduction by the Baroness Macdonald, of Earncliffe, in 2 vols., with portraits; "Memoir of Maria Edgeworth," with a Selection from Her Letters by Mrs. Edgeworth, edited by Augustus J. C. Hare, in 2 vols.; "The Recollections of the Dean of Salisbury," with photogravure portrait; "Life of Alphonse Daudet," by Robert H. Sherard; "More Memories," being Thoughts upon England Spoken in America, by Dean Hole; "Common-sense Cookery," for English Households, based upon Modern English and Continental Principles, with Menus for Little Dinners worked out in Detail, by Colonel A. Kenney Herbert ("Wyvern"); "Select Essays of Sainte Beuve," chiefly bearing on English Literature, translated by A. J. Butler; "The Draughts Pocket Manual," by J. Cavin Cunningham; "The Double Emperor," a Story of a Vagabond Cunarder, by W. Laird Clowes, with illustrations by Fred. T. Jane; "Swallowed by an Earthquake," by E. D. Fawcett, with illustrations by H. Seppings Wright; "The Golden Reef," a Story of the South Seas, by Maurice H. Hervey; "Wine Glasses and Goblets of the Sixteenth, Seventeenth, and Eighteenth Centuries," by Albert Hartshorne, with many full-page plates and smaller illustrations; "Diana's Looking-glass, and other Poems," by Canon Bell; "Farm Dairying," by Jasper A. Stephenson; "Successful Bee-Keeping," a Guide for Amateurs, by Charles Nettleship White; three new volumes of the Children's Favourite Series—"My Book of the Sea," "My Book of Adventures," and "My Book of Travel-Stories"; "The Mystery of the Rue Soly," from the French of Balzac, by Lady Knutsford; "Dave's Sweetheart," by Mary Gaunt, new edition; "Tales from Hans Andersen," second series, with numerous illustrations by Miss E. A. Lemann; "Psychology for Teachers," by Prof. C. Lloyd Morgan, of University College, Bristol; "A History of English Metre, from the Earliest Times to the Present Day," by Dr. John Lawrence; new volumes of the International Education Series—"The Education of the Greek People," by Thomas Davidson; "Systematic Science Teaching," by Edward G. Howe; "Evolution of the Public School System in Massachusetts," by George H. Martin; "A School History of England, from the Earliest Times to the Present Day," furnished with Maps, Plans of the Principal Battle-fields, and Genealogical Tables, by C. W. Oman; "Arnold's School Shakespeare," edited by J. Churton Collins; "King Horn," edited, with introduction, text, notes, and glossary, by Joseph Hall; "Cynewulf's Phoenix," edited, with introduction, text, and critical notes, by Prof. W. S. Currell, of Davidson College, N.C.

THE S.P.C.K.'S ANNOUNCEMENTS.

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Miscellaneous.—"Broomieburn," Border Sketches, by John Cunningham; "Verse Translations from Greek and Latin Poets," by Arthur D. Innes, sometime Scholar of Oriel College, Oxford.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

BRETTON, L. Du Rôle des Fortés en temps de guerre. Paris: Baudouin. 4 fr.
HUSOVIANI, N. Carmina, ed. J. Pelozar. Krakau. 3 M.
MAURER, K. Die Huldur Saga. München: Franz. 3 M.
MOUREAU, Adr. Les Saint-Aubin. Paris: Lib. de l'Art. 4 fr. 50 c.
RICARD, J. Acheteuses de Rôves. Paris: Calmann Lévy. 3 fr. 50 c.
SÉKÉ, L. Œuvres Moins tels de Joachim du Bellay. Paris: Lechevalier. 25 fr.

HISTORY, ETC.

SCHMIDT, E. Vorgeschichte Nordamerikas im Gebiet der Vereinigten Staaten. Braunschweig: Vieweg. 5 M.
SCRIPTORES rerum polonicarum. T. XV. Krakau. 14 M.

PHYSICAL SCIENCE AND PHILOSOPHY.

BARILLOT, Ernest. Traité de chimie légale. Paris: Gauthier-Villars. 3 fr. 50 c.
CAJAL, S. R. y. Die Retina der Wirbelthiere. Wiesbaden: Bergmann. 18 M. 60 Pf.
HEPPE, anatomische. 1. Abthg. 12. Hft. Wiesbaden: Bergmann. 16 M.
KATALON, der Bibliothek der k. Leopoldinisch-Carolinischen deutschen Akademie der Naturforscher, bearb. v. O. Grulich. 5. Lfg. Leipzig: Engelmann. 3 M.
SCHWAB, W. Beiträge zur Kenntnis der umkehrbaren Umwandlungen polymorpher Körper. Göttingen: Vandenhoeck. 2 M. 40 Pf.

PHILOLOGY, ETC.

CORPUS inscriptionum latinarum. VIII. ii. Inscriptionum provinciae Numidiae latinarum, edd. R. Cagnat et I. Schmidt. Berlin: Reimer. 22 M.
GIESSE, F. Untersuchungen über die Adädd auf Grund v. stellen in altarabischen Dichtern. Berlin: Calvary. 2 M. 40 Pf.

CORRESPONDENCE.

THE PEOPLING OF AMERICA: A NEW THEORY.
London: Sept. 1, 1894.

Prof. Otis T. Mason, of the Smithsonian Institution, has just issued, in separate form, the paper which he contributed to the July number of the *American Anthropologist* on "Migration and the Food Quest: a Study in the Peopling of America."

Like so many of the author's previous writings on the early history of man, this paper is marked by striking originality; and whatever be thought of the theory he advances on the peopling of the New World, none will deny its highly suggestive character. Here he decidedly leaves the beaten track, and attacks the difficult problem of prehistoric migratory movements from a distinctly novel standpoint.

Water, it is argued, yields the easiest food and means of transport, as well as the materials of all the earliest arts and industries: hence coastlands, and especially estuaries teeming with animal life, first attracted human settlers; and on this ground Morgan made the Columbia estuary the chief starting-point of

tribal dispersions over the North American continent. Following up this line of argument, Prof. Mason now reasons with much learning and ingenuity that the Columbia river, or some neighbouring point, may have been reached at a very remote period from Indo-Malaysia by primitive seafarers in rude open boats skirting the East Asiatic and North-west American seaboards, and that such voyages may have been constantly made thousands of years ago, until the route was interfered with by Chinese and other civilised settlers spreading from the interior of Asia seawards. Such a route "might have been nearly all the way by sea. It could have been a continuously used route for centuries. Until interrupted by later civilisations, it might have been travelled over for thousands of years. It lies absolutely along a great circle of the earth, the shortest and easiest highway upon a globe." Reference is made to the analogous case of the British Columbian Haida Indians, who for ages have annually voyaged in their frail craft five hundred miles southwards to Puget Sound in quest of clams and oysters for their own consumption and for trade.

The separate marine areas, each almost an enclosed sea, following continuously along the track, are stated to be the North-Eastern Indo-Malayan Archipelago, the South China and Malay Seas, the East China and Yellow Seas, the Japanese and Tartary Seas, the Okhotsk Sea and environs, the Behring Sea, with its bays, the Alaskan Sea and inlets, the Thlinkit-Haida Sea, the Vancouver Sea, and the Columbia basin. The same great circular movement, it is added, would go on, so as to include the headwaters of all the Rocky Mountain streams, the Great Interior basin, the Pueblo region, Mexico, Central America, Ecuador, and Peru. Here are everywhere the required conditions of abundant food, easy conveyance, aided by marine currents, favourable winds and temperature, and so on; while the existence of the great prehistoric highway itself seems indicated by ethnical and linguistic affinities along the line of primeval traffic, similar social institutions, arts, and industries of too striking a nature to be explained otherwise than by actual contact. These and other points are all carefully worked out, the obvious difficulties and objections being also frankly acknowledged and discussed. The conclusion is stated in plain language, thus:

"During the centuries in which Europe was working out of her earliest Stone Age into her renaissance, certainly for three thousand years or more, America was being steadily and continuously peopled from Asia by way of its Eastern shores and seas from the Indian Ocean. Subsidiary movements in the way of offshoots from this migration, contributions to it and barriers to its progress, took place up and down the rivers and in the seas of India, China, Mongolia, and Siberia."

Altogether the essay, apart from its refreshing novelty, is well worth the attention not only of professed ethnologists, but also of archaeologists and all interested in the early history of mankind.

A. H. KEANE.

AN ATTEMPTED CHILD MARRIAGE NEAR LEOMINSTER in 1575.

Leadbury: Aug. 23, 1894.

The Worcester Diocesan Registry has several volumes of Depositions in trials in the Bishops' Court from 1560; but in the earliest ones that I have examined I find no case of child-marriage, though there is an attempt at one. The little girl, however, between eleven and twelve years old—just under the legally marriageable age—refuses her evidently older intended husband, saying that a master and mistress are

fitter for her than a husband, and asking her father to leave her alone, and let her be at liberty as to marriage.

F. J. FURNIVALL.

(Worcester Diocesan Registry, Deposition—Book II.)

Alice Aston v. John Smith—Depositions made Nov. 3, 1575.

The plaintiff's mother, Eleanor Aston, of the parish of Yorpolle, Herefordshire, aged fifty-seven, deposes:

"That there was a communication of matrimony to be had betwene the said John Smith and the said Alice Aston, by their parentes and fryndes: but yet the said Alice, beynge then presente, dyd not consente or agree to any suche matrimony . . . [and] "after the said comycacion" for matrimony had, as is aforesaid, the said Alice Aston beinge of the age of xj yerres or thereabouts, in the house of John Corfylde . . . her parentes wolde have her marryed to the said John Smith, [but] the said Alice then and there said—beinge abashed—that 'a master was more meete for one of her yerres then a husbande; and thereupon dyd seace, without any contracte of matrimony or further comycacion. . . . [also] this deponent's husbände dyd withsay—in this deponent's heringe—against her said daughter, that she beinge soe yonge of Age, wolde not that she shulde be marryed to the said John Smith . . . [further] this deponent and her said husbände wolde have had the said Alice, by their meanes to be marryed to the said John Smith, she being in the age above deposed: to the which thinge to be borne [? MS.], as this deponent saith, the said Alice dyd refuse to be donne. . . . [also] that Richard Smith, brother to the said John Smith, heringe comycacion in the said John Smith's fathers howse in Yorpolle, for a conclusion for the Covenantes for the married [= marriage] betwene the said John and Alice, in his Rasshemes said, that if the said John wolde have a wyffe, he shulde have gotten a womanlyke woman, and not a gerle, as the said Alice then was. . . . [and] that about three yerres agoe nowe last paste, the said John Smith, in Yorpolle aforesaid, at the dwelling howse of Thomas Aston, the said Alice grandfather, her said grandfather said to the said John Smith, 'thow arte not worthy to have my cozen [= granddaughter], for that thow haste made a Ryme that I shulde burne in hell; and that then and there the said John Smyth said that he wolde not have her, but that he had lever marry with a bytche then marry with her, the said Alice. . . . [also] that, after the premises, the said John Smith—forgoinge the said Alice—was a shuter to be marryed to Alice Mylward of Yorpolle in the dioces of Hereford; and after that, to one Johan Cowewane of Aston in the said dioces of Hereford, as it was then commonly known amongst the people in those parties. . . ."

Thomas Aston, of Yorpolle, husbandman [agricola], aged fifty (the girl's father), says

"that there was Communycacion of matrimony to ensue betwene the said Alice and the said John Smythe, by their fathers and kynnesfolke, but the said Alice wolde now consente or agree thereunto, then beinge presente . . . [and] after the said communication of matrimony to be had betwene the said Alice Aston and the said John, this deponent and his wyffe wolde have had the said Alice Aston to have marryed with the said John, in John Corfildes howse in Lemster, in the dioces of Hereford, the said Alice then beinge aboute xj yerres of Age; then and there the said Alice, beinge of a small Age, and but a gerle, was abashed, and said that 'a master and a dame were more meeter for me then a husband,' in the presence and heringe of this deponent and his wyffe, Roger Croue and Edward Smith. . . . [further] for that this deponent and his wyffe, [and] the said John Smith and his fryndes cowld not agree upon Covenantes for marriage to ensue betwene the said John Smith and Alice Aston, and that thereupon this deponent dyd withdrawe his goodwill and mynde from marriage to ensue betwixt them; and that the said Alice, beinge of

* For "communication."

the tender age aforesaid, willed this deponent to lett her alone, at her libertye from marriage. . . . [and] this deponent dyd say to the said Alice 'if she wolde not be ordered by him, that she shoulde have nothinge that he coulde doe for her' . . . [also] that Richard Smyth, brother to the said John Smyth, said in the heringe of this deponent, 'his wyffe, Richard Smythe his father, in the dwelling howse of the said Richard Smyth his father in Yorpowlle, said to the said John, 'You are aboute a wise bargayne! if you wolde have a wyffe you shulde have gotten a womanlyke woman, and not a gerle suche as the said Alice is' . . . [also] the said John Smyth by noe meanes, nor tokens, nor giftes, dyd give to this deponentes knowledge) to goe aboute to obteyne the love or affection to the said Alice; but, as this deponent hath hard say, the said John Smyth dyd make oprobrius Rymes and songes in depravyng of the said Alice and her fryndes, for the space of iiij or fyve yerres together, before this shute began . . . [and] he saith, aboute iiij or fyve yerres together, after the premises, the said John Smith dyd geve over his shute to the said Alice, and was a shuter to have marryed with one Alice Mylward of Yorpowlle in the dioces of Hereford; and after that, to one Johan Cowewane, of Aston, in the said dioces, to have marryed with them, fyrste to the one, and then to the other, as yt was and is commonly known in all the Countrey there. . . ."

THE ETYMOLOGY OF "TANK."

Shottersmill, Surrey: Aug. 23, 1894.

There is an elaborate note on this word in the Anglo-Indian Glossary of Yule and Burnell, but it does not appear to be conclusive. Perhaps the following extract from the *Khalâsat-at-Tawarikh*, a Persian geography and history of India written by Sujân Rai of Batâla, in 1696, may throw some light on the derivation. The passage occurs in his description of the province of Ahmadabad—i.e., Gujrat:

"Some wealthy people construct places under the level of the surface, and so daub them with lime and plaster that the rain water comes into them clear and pure—these *tahkhanas* being made like *hauzes* (reservoirs). Such constructions are called *tankhas* in the language of the country, and the water of them is drunk the whole year round."

The passage may also be found in the *Araish-i-Mahfil*, and in Major Court's translation thereof; but Sher Ali does not seem to have rendered Sujân Rai's words quite correctly. The word which I have rendered "place under the level of the surface" is in the original *tah-khana*. This usually means a vault or cellar; but here I think it clearly means a space open to the sky, and the word *tah-khana* is only used to denote that the soil was excavated. The authors of the Anglo-Indian Glossary seem to think that the word was only applied in Gujrat to places inside of houses; but this does not appear to be Sujân Rai's meaning, and his speaking of them as the work of wealthy people would imply that they were of considerable size.

The important point is to know if the word *tanque* is to be found in Portuguese before the beginning of the sixteenth century. If it is not—and Yule and Burnell say that they are not aware of any instance of its having been used by any author before the opening of communications with India—then the word was probably borrowed by the Portuguese from the inhabitants of Surat.

H. BEVERIDGE.

THE OGHAM X AT DONARD.

Cambridge: August 23, 1894.

I am afraid I did not make my foot-note on the value of X clear enough. My contention was that, while Y is a convenient transliteration for this character wherever it occurs, it is never sufficiently guttural in its sound to

express it exactly. Thus, we could never suppose *Toicayi* to be pronounced in such a manner as to make it interchangeable with *Toicaci*. That *X* was a guttural consonant whenever it was a consonant at all I have long felt convinced, and (with the single reservation here mentioned) *Y* seems to me to be as close an equivalent as our alphabet can afford. It has the advantage of being, in different connexions, consonant, semi-vowel, and vowel, as was *X*; of being a single character (unlike *CH* or *GH*, the alternatives), as is *X*; and of not being required to represent any other character in the Ogham scale.

I do not feel equally sure, however, that the sublinear *X* and the horizontally crossed *X* also = *Y*. These characters are carefully distinguished in the diphthongal scale. Why not also in the consonantal? It must, however, be admitted that the data are at present too scanty to argue one way or another. So far the sublinear *X* is only found on two stones: at Crickhowel and Killeenadreena—possibly also at Donard. At Crickhowel the Latin inscription positively asserts that it = *p*; but neither of the other inscriptions affords any satisfactory clue. It is of course conceivable that the Crickhowel engraver invented an arbitrary sign to represent a letter not occurring in his native alphabet—a sign possibly suggested by crossing two *b*'s—but what did the Killeenadreena engraver mean? The matter is further complicated by the evidence of the Kenfig inscription, if the broad arrows in that long-suffering legend be really *p*'s, as the most probable reading requires. But until some more satisfactory evidence is forthcoming, we cannot assert that the letters are actually independent; on the other hand, I do not think we are justified in identifying them. Until fresh discoveries are made, we can hardly pass over the Crickhowel Stone, doubtful as it is, and must accept its evidence that the sublinear *X* = *p*—of course tentatively, as Lord Southesk says.

I hinted at some such division of the main part of the Donard inscription as *lagini Xoi* in my letter. Reading *X* as *p*, I suggested that the last three letters might be the *poi* which some authorities see in the Monataggart inscription; but personally I have little faith in the existence of this word,† and have no desire to insist on it. In any case, there is not room for such a long word as *Xoinetatt*, for the inscription runs *lagini Xoi magi*, &c.

In conclusion, I must thank Lord Southesk for his kind criticisms on my letter.

R. A. S. MACALISTER.

SCIENCE.

Studies in Forestry. By John Nisbet, of the Indian Forest Service. (Oxford: Clarendon Press.)

THESE *Studies* consist of a short course of lectures delivered at Oxford in 1893. They treat wholly of tree-growing for profit rather than beauty—of sylviculture, that is,

* O'Donovan's horizontal line must, I fear, be looked at sceptically.

† Two stones have a bearing on this question, if the published copies be reliable. These are the ninth Ballintaggart inscription, *Lminaga yi Maggi mucot*, and the fourth at Monataggart, *Vergoso mnei Lominacca*. Here the apparent identity of the first name in the one with the second in the other seems to separate out a word *yi* in the Ballintaggart Stone. This may = *yoi* at Donard.

‡ Mr. Brash, I think, has misled Lord Southesk into a slight error regarding the third Monataggart inscription. The last word is *Trenalugos*, not *Drenalugos*: I have examined the stone over and over again, and there can be no doubt of this reading.

rather than arboriculture. The principles of forestry are laid down here much as they have been prescribed in German books and practice, and the lessons which the author enunciated in his *British Forest Trees* (reviewed in *ACADEMY*, July 15, 1893) are deepened and expanded.

To many tree-planters forestry is a matter of traditional practice, while pruning is exercised in the most arbitrary manner by any labourer who can wield an axe. That there should be a regular science of forestry, depending on principles of soil and aspect and nutrition, affected by the kindred sciences of fungology and entomology, and nicely calculated so as to account for every square yard of space, and to secure from it the highest profit—is a revelation to such people. All these novel teachings are lucidly drawn out by Mr. Nisbet, together with considerations on the formation and regeneration of woodland crops, on the effects of under-planting, and on the fungoid diseases which so frequently ravage the planter's nurseries. Most of all, perhaps, does he insist on the advantages of mixed timber-crops over "pure" woods—i.e., woods formed of one species only. Sir Herbert Maxwell, in the *Nineteenth Century* for 1891, espoused the other view, because "pure forest is much more easily tended than mixed plantations, and the timber is more readily marketable"; but Mr. Nisbet shows conclusively that his own view is more correct. Mixed forests excel pure ones in the supply of leaves to form humus and in their keeping the soil cool round the trees' roots, and because a greater density of crop is obtainable. Besides this, they are much less exposed than pure forests to dangers from external causes, whether organic or inorganic. The economic tending of mixed crops, too, can be more profitably conducted. Even empirical tree fanciers know that the practice of growing mixed woods possesses special advantages, as trees of one and probably a commoner species protect others by acting as "nurses" to them until experience shows that it is better to cut these out. All such questions are fully discussed by Mr. Nisbet.

Considerations on forestry force themselves unpleasantly upon many landholders who cannot make their farms pay at present. A writer in the *Field* paper for May 26 goes so far as to lay down unhesitatingly that "where a rent of 10s. per acre cannot be got, such land would realise a larger profit under a crop of suitable trees." The great drawback is, of course, the long time which must elapse before any returns can be obtained. Arable land is fast disappearing throughout the country, while there is an increase in the value of timber. Four hundred and seventy square miles of woodlands are to be found already in the United Kingdom, the south-eastern corner of England being most thickly covered with forests; while in Scotland, on account of recent planting, throughout Inverness-shire alone 169,000 acres of woodland may be seen. Mr. Nisbet would have chairs of Forestry established at the chief educational centres in the kingdom, to correct unintelligent planting for the future, teach the management of woodland estates, and show how their produce can be brought to

market most profitably. Trees must possess high specific gravity, be long, straight and bulky in the bole, with few knots and branches, if they are to command a ready sale. Deterioration of soil in high forests must be guarded against by growing a sufficient leaf-canopy, and taking measures that the natural riches procured by the decomposition of the dead foliage should not be dispersed by wind or other agency. The beech tree is a most valuable agent in forestry. It shades, protects, and furnishes abundance of leaf-mould by its annual leaf-fall. On the continent it is deemed indispensable in woodlands.

Tree pruning is treated scientifically by Mr. Nisbet, and his remarks well deserve the attention of all timber growers; he insists, too, on the advantages of under-planting. This course improves the stems of trees by making them less tapering, and therefore of more value commercially. It increases the quantity of dead foliage, too, in a wood, and, as it prevents this from being scattered by the winds, greatly favours the production of humus. The chief fault of British forestry at present is deemed by Mr. Nisbet to be the thinness of its timber crops. Thus the productive power of the soil is not sufficiently called into play. The insect enemies and fungoid diseases of trees are described at great length, and such remedies as can be used pointed out.

The influence of German forest-craft is seen in every page of this book. Investigations in that country have been far more searching than any which have been pursued in England. Before long our traditional systems of forestry must be remodelled, and more attention paid to the scientific side of tree-growing. Mr. Nisbet's book stands by itself in acquainting English foresters with what has been done on the continent. It is thus of national importance; and lovers of Oxford must needs rejoice that Alma Mater has originated these lectures, which ought to bear abundant fruit in the future. The little volume is simply a necessity for all who would treat woodlands carefully in order to obtain the greatest profit from what is, after all, as much of a crop as wheat, although the farmer has to wait an indefinite time for his harvest.

M. G. WATKINS.

CORRESPONDENCE.

THE ABYSSINIAN INSCRIPTIONS OF MR. THEODORE BENT.

Saaz, Bohemia: August 12, 1894.

Prof. D. H. Müller's paper on the "Epigraphic Monuments of Abyssinia" in the *Denkschriften der Wiener Akademie der Wissenschaften* has hitherto been noticed only by myself (*Bemerkungen zur Geschichte Altabyssiniens und zu einer sabäischen Vertragsinschrift*, Saaz, and by Prof. Nöldeke (in the *Z. D. M. G.* xlviii. pp. 367 sq.). I am gratified at finding that the celebrated Strassburg scholar agrees with me in several points. More especially he has criticised certain philological statements of Prof. Müller. Thus, he has pointed out that the two Ethiopic inscriptions in Sabæan characters have an *m* at the end of each word, which is erroneously explained by Prof. Müller sometimes as a representative of the mimation, sometimes as an enclitic pronoun *mā* or *mā*. The character, however, must be

regarded as indicating the end of a word, like the vertical line at the end of Sabæan words, or the double point at the end of Abyssinian words. I have occupied myself exclusively with the chronology of Mr. Bent's inscriptions, and have made it certain that all the royal texts among them hitherto known belong to the age of King Aizana, whereas Prof. Müller transfers to the fifth century those which are written in Ge'ez. Similarly, I have shown that the inscription of Adulis belongs, not to the first century as Prof. Müller believes, but to the third. As for Mr. Bent's inscription No. II., I have explained that it should not be treated as a historical one, since the royal name contained in it is uncertain. Now, however, I believe that the name can be recovered, though, in this case, it is necessary to consider Prof. Müller's facsimile as incorrect or imperfect.

In the first and, therefore, most important line of this inscription fourteen letters are preserved. Prof. Müller restores and translates: "This throne Ela Amida, lord of Q—, erected and set up," supplying nine letters at the beginning of the line. A careful examination of the facsimile shows that this restoration is impossible, since it is clear from a very obvious restoration of the second and third lines that the right hand side of the inscription is complete, so that the letters to be supplied must be confined to the left hand side. Now only two words (WZM SBAM) and consequently seven letters are wanting on the left side of the second line, and only three words or nine letters on the same side of the third. The second line, therefore, contained altogether twenty-five letters, the third line twenty-four; so that as the existing portion of the first line extends as far as the fifteenth letter of the second line, ten letters must be lost in it on the left side. The second line begins with *sum*, the remains of the word *Aksum*, and consequently the first line must terminate with the two initial letters of the name (i.e., *Ak*). Before the name of *Aksum*, we must have the word *melik* or *negush*, "king," leaving only four letters to be still supplied. As only one word is thus possible before the name *Elam 'Am. m*, no verb can have existed there, much less three words as Prof. Müller supposes. The sole word that can be supplied is the individual name of the king which we can approximately restore. Prof. Müller makes the word terminate in *m*, but we now know that this *m* is merely the sign for the division of words. Three letters, according to the facsimile, still remain to be supplied. The middle one is shown, by a comparison with the forms of the *sh* in all other parts of the inscription, not to be a *sh*, but rather a *z*. In the line which follows, an *n* may easily be recognised, so that the termination of the name will be . . . *zân*. As to the first letter, Prof. Müller's copy offers a *w*; but it is not difficult to conjecture that the two circles which compose this letter are only the result of a misreading. Doubtless the two circles exist, but they do not belong together. The first is clearly an *'ain*, while the second represents the upper part of a Sabæan *y*. Consequently, the whole name will be 'Aizân. The rest of the line now offers no difficulty, and the text reads: "'Aizân(m) Ela(m) 'Am.(m) Bees(m) Halen(m), melik(m) Ak[sum(m)]," or, "'Aizân(m) Ela(m) 'Am.(m) Cen(m) . . . melik(m) Ak[sum(m)]."

The probability accordingly gains in strength that the doubtful third word is really 'Amida; and we therefore have 'Aizân Ela 'Amida, like Kaleb Ela Asbaha. The author of the inscription is consequently identical with the author of the bilingual text which I refer to the year 346 A.D. The two Ge'ez inscriptions will thus be due to the son of 'Aizân, and so belong to

the fourth century, or, more exactly, to about 370 A.D.

The importance of the inscription now begins to increase, on account of the title of the king. In the bilingual text 'Aizân is also king of Habashat. In Bent II. this is no longer the case. 'Aizân therefore must have lost this province, and the bilingual is of earlier date than Bent II., the latter having been written about 360 A.D., and the use of the Sabæan alphabet having lasted in Abyssinia as late as the period between 360 and 370 A.D. What was the full name of . . . *zânâ*, the son of 'Aizân, now becomes a fresh problem. Perhaps he is identical with Ezana Bisi Olen (Azân Beese Halen), whose name I have deciphered on a coin, although the latter could also be compared with Aizân Ela 'Amida, the complete name being 'Aizân Ela 'Amida Beese Halen, a title similar to that of "William the Victorious of Hohenzollern."

I have only to add that Prof. Müller thinks it is the right hand side of Bent II. which is defective. But his restorations of the third and fourth lines show that he considers about nine or ten letters to be wanting in the first line, where he restores *DMNBR 'TKL*, reading what is left of the first word as *WSHIM* and translating "This throne he erected and set up." But the reading *WSHIM* is impossible, since, as we have seen, the final *m* is not a letter, and *WSH* would give no suitable sense. Moreover, the word comes before the royal name Ela 'Amida, and hence would naturally be *WLDM* "son," as we may conclude that this inscription, like all others with which we are acquainted, begins with the name of a king followed by that of his father. If, then, we read: "'N.N., son of Ela 'Amida," only one other word would be wanting before the word "son," and this would, of course, be the name of the king. There cannot, therefore, be room for the nine or ten letters which Prof. Müller's hypothesis demands. Moreover, the completion of the name to *Tazêna*, who is mentioned in the lists of Abyssinian kings as the son of Ela 'Amida, now becomes possible, if not probable. We should thus have epigraphic evidence, both of 'Aizân Ela 'Amida Beese Halen and of his son [Ta]zêna Beese Halen. The coins furnish us with the names of some other Abyssinian kings.

E. GLASER.

ANTHROPOLOGICAL JOTTINGS.

A RECENT number of *L'Anthropologie* (Paris: Masson) contains an article on "La Race Basque," by M. R. Collignon, who has enjoyed special opportunities of studying this vexed question as a medical officer attached to the recruiting service. He examined several thousand recruits in the department of the Basses Pyrénées, and was also permitted to extend his inquiries across the Spanish frontier. In the first place, he established to his own satisfaction a peculiar physical type, found only in the Basque-speaking cantons. This type is marked by considerable height, the average standard being as much as 1.658 metres, and by several features which recall the ancient Egyptians and the Berbers; but its most striking characteristics are "le renflement du crâne au niveau des tempes, et le prodigieux rétrécissement de la face vers le menton." That the French Basques should be short-headed, and the Spanish Basques long-headed, M. Collignon regards as a minor detail; but he insists that the former represent the purer type in all respects. Out of 732 recruits from the Basque-speaking cantons, no less than 302 or 41 per cent. show the Basque type, the maximum of 56 per cent. being furnished by the canton of Hasparren. M. Collignon then proceeds to seek for some

historical explanation of his facts. From the complete absence of the Basque type in Béarn and Gascony, he argues that the Aquitani of Caesar must have belonged to an altogether different stock, who extended right up to the Pyrenees. At that epoch the Basques must have been confined to Northern Spain, whence, in historic times, they crossed into France, and have there preserved their blood more purely than in their original home.

UNDER the title of "Italian Anthropometry," Dr. Beddoe has contributed to the July number of *Science Progress* an interesting summary of the conclusions drawn by Dr. R. Livi from the military statistics of Italy. After making allowance for important exceptions, it appears that high stature, breadth of head, and blonde complexion abound in the north, and the opposite characters in the south:

"Not that there are two races . . . but that a type, the one we usually call the Mediterranean, does really predominate in the south, and exists in a state of comparative purity in Sardinia and Calabria; while in the north the broad-headed Alpine type is powerful, but is almost everywhere more or less modified by or interspersed with other types—Germanic, Slavic, or of doubtful origin—to which the variations of stature and complexion may probably be, at least in part, attributed. In Sicily, Greek, Carthaginian, and Saracenic settlements and invasions have doubtless had considerable modifying influence."

The average height for the whole kingdom is 1.624 metres, or about 64 inches, which is much below that of most parts of Northern and Central Europe, though perhaps equal to that of Poland and Central Hungary. Sardinia and Calabria fall below the average, and so, also, does the district of Aosta, owing to the prevalence of goitre. During a period of sixteen years, no less than 32 per cent. of the young men of Aosta were rejected for goitre, and this after 27 per cent. had previously been rejected for deficient stature. Dr. Livi has been unable to trace any similar degradation as being caused by either malaria or pellagra, nor does it seem that much effect is anywhere produced by the differences of urban and rural life.

We quote the following from the *New York Nation*, though it contains some statements which we cannot reconcile:—

"The rigid testis now applied to the conscripts for the Japanese army have incidentally thrown light upon the ethnology of the island empire. The national habit, continued through ages, of sitting for hours upon the hams and heels has had the curious effect of shortening the legs disproportionately. The average Japanese (man or woman) is normal in the proportions of the upper half of the body. Relatively he is, in the lower half, from a half-inch to an inch and a half too short. It is believed that a more nourishing diet, more exercise, and the use of chairs or some other apparatus which will allow a better circulation of the blood during sedentary attitudes, will in time add to the Japanese stature. Five years' examination of recruits enrolled at the age of twenty shows the following averages: height, 5 ft. 4½ in.; weight, 126.57 lbs.; chest measurement, 32.99 in.; cubic capacity of lungs, 3.531 centimetres. . . . Only one conscript in ten is taken, for although fully 200,000 are physically qualified, only 20,000 are enrolled annually for service with the colours. The flower of the population is in the army. Some light seems to be cast by these figures upon Japanese origins. Only 10.46 adult males out of every thousand in the empire attain the maximum [minimum] height for an infantry recruit. This maximum is 59.5 inches, as against 64 inches in England, 61.6 in Germany, and 60.06 in France. The Creoles are notably taller than the Japanese; and it is on the islands of Teushima and Iki, in which Korean blood predominates, that the height of the men averages one inch more than on the main island, Hondo. In the regions surrounding the great bays of Yedo and Osaka, as well as in

the provinces lining the northwest coast, the people are conspicuously below the requisite standard. The cities as a rule are very deficient in the ratio of height, while the agricultural districts furnish over one-half of the conscripts."

REPORTS OF SOCIETIES.

ANGLO-RUSSIAN LITERARY SOCIETY.—(Tuesday, Sept. 4.)

E. A. CAZALET, Esq., president, in the chair.—A translation of Mr. P. A. Kuskow's paper in Russian, entitled "Our Ideals," was read. The subject was embodied in a dialogue between a Russian and a foreigner from Western Europe, who taunted the former on the absence of ideals. The tenor of the paper went to prove that the Russian peasant, with all his real and reputed barbarousness and vulgarity, possessed in many instances higher moral and religious ideals than Western Europe. The Russian said:—"Your ideal is to struggle with each other, our ideal is to struggle with ourselves. Your ideal is riches; we also have to earn money, but that is not our ideal. Our ideal is the rhyme translated as follows:

'Vlass gladly gave up all he had,
And with bare feet and poorly clad
His time and life to God he gave
Free donations for his Church to crave.'

Your self-complacent rich man revels in his own importance: he is a worldly man in paradise. Our rich *monjick* is altogether in hell with his money; his roubles burn his hands; in the depths of his soul he considers himself a second Judas. He is called the devourer of the commune, the blood-sucker. In prayer before the holy image he doubts his right to turn to God, because he knows what his ideals demand of him. The great thing with you is the majority: it is your public opinion. All your business is decided by majorities, which are sometimes deceptive, like juries. Your Governments stoop to everything in order to obtain a majority. Your greatest genius [Napoleon?] won majorities by every trick and artifice, and yet even a true majority is seldom just. Sometimes an unimportant minority is the first to comprehend the truth. For you truth is in power, while our power is in truth. The crushed minorities of your parliaments are sometimes goaded into physical violence, and this parliamentary pugilism has a far-reaching meaning. Among the Russian people, in the management of their communes, there is a notion that all questions should be decided unanimously; and there have been examples where the majority and minority have referred the point at issue unanimously to one of the village elders, and have abided by his decision, even when it was favourable to the minority. You do not understand the love of our people for the Czar. To judge by your ideals you may even discover servility in that sentiment. I can assure you that he is our Supreme Elder, who brings our national disagreements to a general good understanding. It is in no way desirable for us that he should listen to the voice of the majority (even if it be *bona fide*): what we want is that he should listen to the voice of his own conscience, because we seek peace and justice, and not to get the better of each other. As regards liberty, our ideal is very different from yours. A peasant of Perm can serve as an illustration. He was a worthy man who possessed peculiar religious views, which he ventilated in an aggressive manner in Government spheres, but in no way interfering with the public. He was relegated to the Solovetski Monastery for admonition. The monks said to him, 'Bow to our holy saints, and, with God's blessing, be gone.' But he replied, 'I could not do it. Time must acquit me, and I believe it will do so; but if I am in the wrong, if all this merely appears to me to be the truth, then let the Solovetski Prison be my tomb'; and such it was for a score of years. All this, added a traveller who interviewed him, was told without any sign of resentment or indignation. No complaint, no recrimination, no reproach was directed against anyone. The poet Pushkin, the novelist Dostoevski in exile, and a young Grand Duke who was treated with undue severity by the tutors whom his father had appointed, never showed signs of vindictive resentment. The burden of the song of these good-natured Slavs

was that everything was done out of a desire to benefit them; the means, however, were not dictated by the heart, but by the hard times in which they lived." The Russian added to his foreign interlocutor: "You do not envy this liberty of the soul, this disregard for petty, temporal grievances, but without this liberty can you hope to see God? But our highest ideal is to guard our vision from everything which might obstruct the free passage of God's light into it, and impede the liberty of the most important function of our spirit—i.e., the free action of our understanding. Every worldly advantage, every longing for and possession of it, only deprives a man of the unbiased freedom of his understanding. His thoughts are fettered to this benefit, like a convict to his wheelbarrow. But our people are, as a rule, indifferent to material well-being, and to that peculiar liberty which is requisite for its attainment. 'Put your soul in hell and you will be rich,' says a popular proverb: 'The love of riches splits up the understanding': 'They eat lustily, but sleep badly.' Another of your Western ideals is power. Our people know that those in authority are enslaved by ambition; that every power has functions to perform which are repugnant to the human soul; and, therefore, they step aside and consider every power, except that of the Czar, with a certain feeling of scorn, which is again clearly expressed in the proverb, 'The Czar shows favour, but the underling (dog-keeper) shows none.' The Czar—that is an altogether different affair: the Czar is an hereditary, permanent power, and the people bow down before it, as something immovable. Did this idea ever strike you when you read the slanders which are propagated about us in the press?" Examples were given to prove that Russians in exalted positions show more fellow feeling and consideration for the poorer classes than is the fashion in Western Europe. "A personage of high rank called on a grand old lady to wish her joy on her birthday, and in all seriousness conveyed to her the congratulations of his coachman. The Czar and the Grand Dukes walked on foot, and the Empress followed in a carriage, to the grave-yard the body of their old nurse. The spiritual cement which binds our social structure remains an enigma to you even to the present day, and your seductions only distract us. You and we are two distinct worlds. Some of your governors force a whole province to learn their language, while thousands of Russians acquire the language of the Jakouts in order not to inconvenience the barbarians with whom they have intercourse. From the number of acquittals, the Germans have drawn the conclusion that the public conscience in Russia is fifty times slacker than in Germany; but I say that the public conscience in Russia is fifty times more exacting towards itself than in Germany. Russia is a separate world, and not an empire. Do you know what the old-fashioned word for Russia—*Rus*—means? A *ianchik* or driver has one leg inside the coach box of his sledge, and the other leg, which is outside, is in *Rus*—such is the popular expression, meaning that it is free in endless space. We are so fond of freedom that we hate all written agreements, which our peasants consider to be devilish documents enslaving the soul. Treaties only lead to quarrels, while we desire peace and harmony. Even at the present time the French wish to draw up a treaty with us, but to what practical good can it lead? But our religious ideal is the root of all our ideals. Your theories about religious architecture, &c., are worth nothing, because religion should be in the heart. National proverbs express the substance of our beliefs: 'Man is not born for himself,' 'To live is to serve God,' and 'God builds what is His.' The last saying explains the two others. Our nation believes that, whatever each separate man may be, he is a living material in the great structure of the living God: hence the great respect in which human life is held, and even criminals are popularly called 'unfortunates.' Kindness, love, and mercy do not appear as virtues and merits, but only as means for the attainment of higher spiritual freedom, which alone attracts us. Your favourite phrase is 'material well-being,' our favourite phrase is 'saving the soul'; what you hope to reach by science and intellect we have attained by faith through the heart."

FINE ART.

Travels amongst American Indians, their Ancient Earth-works and Temples. By Vice-Admiral Lindesay Brine. (Sampson Low.)

ADMIRAL BRINE's readers cannot complain that the repast set before them has been spread with a parsimonious hand. It has evidently been his practice, when on his travels, to write up his log as regularly as on board ship; and the result is that he has produced a narrative of the most agreeably varied kind, in which reminiscences of Ticknor, Agassiz, Emerson, and Longfellow alternate with accounts of visits to museums and shell mounds, schools and naval depôts, beaver dams and ancient copper mines, leading up at length to his exploration of the great earth-works of Ohio and the ruined monuments of Chiapas and Yucatan. Long before making this American journey, he had carried an observant eye and an enquiring mind to many parts of the Old World while engaged in active service; and when he obtained leave from the Admiralty to visit North and Central America, he fully expected, though he had no definite theory of his own to establish, to find that the tribes in the West and North-West resembled the Manchu race whom he had seen in the north of China, that the Indians of Central America would show traces of kindred with the Malays, and that its ruined temples would exhibit architectural affinities with the Buddhist monasteries in Upper Burma and Cambodia. These anticipations were not fulfilled. The only resemblance to Asiatic peoples among the American Indians which seems to have actually struck him, was in the case of a Shoshone tribe near the borders of Oregon, in that part of the desert which is bounded on the west by the Sierra Nevada; and they reminded him of the people of the southern provinces of China.

As for the ruins, the Admiral's conclusion, based on a more prolonged study of historical authorities, as well as on his examination of the buildings themselves, is that they were built by immigrants from Mexico, belonging to the pre-Aztec or Toltec race, who disappeared, leaving behind them these monuments of a comparatively short occupation, at some date not long anterior to the Spanish conquest; and that the theory, dear to many Americanists, of a separate Maya civilisation, co-ordinate with but not based upon that of Mexico, consequently falls to the ground. In this opinion we entirely agree with him. But we must demur to his identification of the Toltec invaders of Guatemala with the mound-builders of the Mississippi valley. The main ground alleged for this startling conclusion is an undoubted resemblance which exists between the mounds of Mixco (a few miles west of Guatemala) and those of Cahokia; and a certain similarity of feature which the Admiral traces between the Kachiquels of Guatemala and the Dakota of North America is thrown into the scale as a make-weight. The mounds in question, small in size and only remarkable for the way in which they are grouped, appear in

each case to have been the bases of huts or clusters of huts, which they served to protect against inundations. Coincidences of this nature surely afford the slenderest of grounds for arguing a direct ethnological connection. Nor can any greater importance be attributed to the resemblance which he finds between the earthworks of Patinamit, an ancient seat of the Kachiquels, and those of Fort Ancient, a fortified hill on the Little Miami river about thirty miles above its junction with the Ohio, of which a plan is given (p. 88). The structural contrasts between this huge earthwork, the embankments of which are four miles in circuit, enclosing an area of 140 acres, and similar works in the Old World, are very remarkable. The Admiral says:—

"There is no ditch. Nothing could more clearly mark the difference between this fortification and one that would have been made by a white race. An outer ditch is usually considered as not only of essential importance in works of defence, but its excavation supplies the earth required for the ramparts. It seems evident that these Indians in their method of defensive warfare did not always consider a ditch to be useful; or it is possible that, in consequence of not having shovels and pickaxes, they preferred obtaining earth in some other manner which they found more convenient" (p. 89).

The neighbouring farmers told him that all the earth used in making this immense fortification must have been brought from a distance in baskets. The Admiral, however, leans to the belief that it was taken from the surface of the land within the enclosure; and he thinks that as this surface is nearly level the builders must have lowered the entire area for the purpose of making the ramparts. There is another odd thing about Fort Ancient. There are no less than seventy gaps or openings in the embankments; and the purpose of these is a subject of controversy among antiquaries. Some hold that they were intended to facilitate the escape of water from the interior. To this it is objected that many of them are on level ground, from which no surplus water could possibly drain away. Others consider that they were once fenced with removable stockades, and were so constructed for the purpose of enabling the defenders to rush out on their assailants at several points simultaneously. To this it is objected that the openings sometimes occur in places where the slopes of the hill are so steep as to be almost inaccessible. The latter objection, however, does not seem equally applicable to the hypothesis that the fort is simply an ancient village, an enclosed area once more or less occupied by wigwams, and that the gaps are nothing but gates by which this primitive city was ordinarily entered in time of peace, and which could be easily filled up in time of war. If Thebes boasted a hundred gates, why should Fort Ancient not have had seventy? Such a theory seems the more reasonable, when it is considered that the hill on which the fort stands is surrounded by a country abounding in game, and adjoins a navigable river enabling the inhabitants to maintain communication with the Ohio and the Mississippi.

Having quitted the land of mounds, Admiral Brine crossed the prairies of Min-

nesota and Iowa, and proceeded by the Great Salt Lake to San Francisco, where he took steamer for San José, the port of Guatemala, on his way to the celebrated ruins of Palenque and Uxmal. He tells us nothing, so far as we observe, about either that was previously unknown; but his narrative is by no means uninteresting, and he gives several good photographic illustrations, including one from the so-called "Altarpiece of the Cross," which forms the frontispiece of the volume. The cross of Palenque, it is hardly necessary to say, has no connection with the Christian symbol of the same name, though at first sight there is a striking resemblance. The subject of the bas-relief to which it gives name is a sacrifice to the turkey, the principal domesticated animal of Mexico. This useful bird was solemnly worshipped, it seems, like the owl and the eagle, as a living fetish, previously to being killed and eaten; and from an extract cited in the volume before us, it appears that a superstition based on this ancient rite survived among the Indians of Yucatan as recently as the beginning of the present century. For ritual purposes the bird was decorated with sundry ornaments, and placed on the top of a stone pedestal designed to represent a tree, and consisting of a stem or trunk, and two branches; a meal of the paste of maize flour, moulded into a diminutive human figure, was then given to it. The deity having thus symbolically eaten the worshipper, the worshipper killed and ate the deity in right earnest. Such is the ceremonial depicted in the famous bas-relief of Palenque. A youth, probably the son of the chief who offers the sacrifice, stands on the other side of the pedestal holding a stalk of maize: and the growth of the tree from the soil is symbolised by the serpent-head of the earth goddess Cihuaucuatl, on which the pedestal stands. Representations of the worship of birds are familiar to students of the Mexican *pinturas*; the Vatican codex contains several examples. Admiral Brine, by the way, speaks of "the collection of ancient Mexican codices placed in the library of the Vatican." One codex does not make a collection, and there is only one ancient Mexican codex in the Vatican library. There is, indeed, besides this a manuscript on European foolscap paper, containing a number of coarsely-coloured mythological figures possibly drawn by native artists, many of which have explanations in Italian: but this manuscript, dating long after the conquest and evidently the work of a missionary—or rather of missionaries, for a careful examination detects in the writing the work of three different hands—cannot be properly called an ancient Mexican codex.

E. J. PAYNE.

NOTES ON ART AND ARCHAEOLOGY.

AN exhibition of drawings in black and white is announced for September 17 in the rooms of the Royal Institute of Water Colours, Piccadilly. The exhibition will consist chiefly of drawings made for the reprints of classical fiction, published by Messrs. J. M. Dent & Co. Among the artists represented are Mr. Aubrey

Beardsley, Mr. Anning Bell, Mr. J. D. Batten, Mr. Cubitt Cooke, Mr. Walter Crane, Miss Erichsen, Mr. Granville Fell, Mr. William Hyde, Miss Bertha Newcombe, Mr. Herbert Railton, Mr. F. C. Tilney, and Mr. E. J. Wheeler. Messrs. Dent will also exhibit a selection of books in extra leather bindings, which have been designed by their workmen, and produced by them at Aldine House.

MR. GLEESON WHITE, who has hitherto edited *The Studio*, has resigned; Mr. Charles Holme, the proprietor of the magazine, will succeed him.

THE twentieth annual exhibition of the Sheffield Society of Artists will be opened in Cutlers' Hall, on Monday next, September 10, with an address by Prof. Hubert Herkomer.

MR. MEEHAN, the well-known bookseller at Bath, has now on view a very interesting collection of portraits, caricatures, views, and maps, connected with the past history of that city. Several sets by Rowlandson and Cruikshank are included, as well as an original pastille of Beau Nash.

MESSRS. J. C. DRUMMOND & Co., of Henrietta-street, Covent Garden, have sent some examples on a small scale of the photographic process of pictures produced by the Hanfstaengl process at Munich. Among the advantages of this process are that proofs can be submitted to the painter, for suggestion or alteration, while the plate is in process, and that the engraved plates can be printed from either at Munich or elsewhere. It is also stated that, out of fifty-two photographs issued last year by members of the Printsellers' Association who do not engrave their own plates, no fewer than thirty-eight were executed by Herr Franz Hanfstaengl.

THE last number of *Cornell Studies in Classical Philology* (Ginn) consists of a paper on "The Cult of Asklepios," by Alice Walton, Ph.D., who dates from Leipzig. It is an attempt to give, in narrative form, a summary of the results that have been derived from recent archaeological research; and though the author acknowledges her obligations to Thraemer and Girard, she claims to have treated the subject with more completeness than any of her predecessors. After seven chapters—dealing with Asklepios as known to Homer and as an earth spirit, with his temples and their attendants, with medical procedure in the Asklepia, with public ceremonial and private ritual—she gives several valuable appendices. The first is a list of the epithets of Asklepios, additional to those given in the supplement to Roscher's *Lexicon der Mythologie*. Next comes an index to ancient literature and inscriptions, elaborately classified and with full references. Then follows a geographical catalogue of the places in which Asklepios is known to have been worshipped, based mainly upon the literary and epigraphical evidence, which supplies about 207 Asklepia, while 161 more are plausibly inferred from the types of coins, &c. Finally, we have a bibliography and an index of names and topics. Though not pretending to be original, this is a very solid piece of work.

THE STAGE.

THE Lyceum Theatre was to be opened to-night (Saturday) by Miss Lillian Russell, with the first performance of a comic opera, entitled "The Queen of Brilliants," adapted from the German by Mr. Brandon Thomas.

AFTER an interval of some years, the *Theatre* (Simpkin, Marshall & Co.) has again returned to the control of Mr. Frederick Hawkins, who founded it as long ago as 1878. In the depth

of the dull season, nothing very "actual" was to be expected; but the editor has been fortunate in obtaining some contributions of general interest. He himself explains an incident in the life of Voltaire which has been curiously misrepresented, and we may likewise attribute to his pen a comparison of the stage to-day with what it was eighteen years ago. Two well-known dramatic critics write about the conditions of dramatic criticism—it is curious, by the way, that literary critics so seldom write about literary criticism; and a theatrical manager discusses the relation of the theatres to the County Council. Finally, we must mention two chapters of reminiscences, by Mr. Arthur W. à Beckett, of Focher in the green room; and by Miss Braddon, of her early visits to the theatre, which seem to have begun when she was only three years of age. The photographic portraits of actors and actresses, with no accompanying letterpress, continue to be a prominent feature of this magazine.

MUSIC.

Primitive Music. By Richard Wallaschek. (Longmans.)

Nor in books, but among the songs of savage races, is to be found the earliest record of music; it is, therefore, impossible to over-estimate their importance in any inquiry respecting the origin and development of an art which to-day forms one of the mightiest forces of civilisation. The difficulties in the way of obtaining unadulterated savage music are great. It is essential not to forget that in many cases it has been modified by European influence—no doubt, for the most part, unconsciously. Again, savage songs when written down in our notation, even by competent musicians—which has certainly not always been the case—are only approximations. Missionaries, too, have done much to obliterate traces of primitive music, or to rob it of some of its characteristic features: to them it was merely a sign of heathenism, and, therefore, as our author remarks, to be "altogether pushed into oblivion." But whatever the difficulties, they must be faced if the subject is to be properly investigated.

Mr. Wallaschek's survey of savage music is of wonderful interest; yet in forming any opinion, or establishing any theory therefrom, great caution is necessary. Our author is the first to suggest such an attitude; but he gives many quotations from travellers' tales, and though there is no reason to doubt the good faith of the writers, one would often like to know how much weight their statements about music and musical performances ought to carry. Mr. Wallaschek comes to the conclusion that "a general view of primitive music shows us that in the most primitive state the main constituent of music has always been rhythm." This may have been so; still, it should be remembered that we listen to savage melody with modern ears, and hence can scarcely judge as to the effect and importance of one element of primitive music. Mr. Wallaschek, to emphasise his "rhythm" theory, tells us of the Damaras, that "their highest idea of a musical performance merely consists in the imitation of the galloping or trotting of various animals." Surely, however, that does not come under the designation of music! Neither, surely, can the Philippine "table-music," which is described as a "horrible din," and which "almost induced cramp in the stomach," count either as rhythm or as melody. So far as we are acquainted with negro melodies, we fully endorse our author's opinion that the greater number have been considerably modernised.

The chapter on "Instruments" is one of great importance. Our author denies that the drum, as stated by Carl Engel and Rowbotham, is the most ancient instrument; and he brings forward ethnological facts and archaeological discoveries with considerable skill in support of his argument. Mr. Wallaschek considers that the flute or fife was the earliest of instruments. In speaking of bowed instruments, he remarks: "Never has neglect of ethnological research led to such hypothetical results as in the history of the violin," and very interesting are his illustrations of primitive fiddling among savages.

In chapter iv., entitled "The Basis of our Musical System," the question of harmony is introduced. After quoting statements of various travellers testifying to the fact that the Hottentots, the Maoris, the natives of the Solomon and Fiji Islands, and other savage tribes "sing in harmony," Mr. Wallaschek boldly asserts that, "with these ethnological facts to hand, we may oppose the widespread theory of harmony and counterpoint being musical inventions of modern times." Of all musical questions, the one as to whether harmony was known to the ancients is, perhaps, the most vexed. Now the travellers on whose statements our author relies are mostly modern, and none very old; the earliest, we believe, is Kolbe, who was in Africa at the beginning of last century. Burchell, we are informed, "probably was the first European who ever touched the African soil in that part where he travelled; and, again, we read that 'the Maoris sang in thirds when Cook visited New Zealand for the first time.' The 'probably' weakens Burchell's evidence; and, again, Cook was not the first European to visit New Zealand. Willingly would we receive any proofs that harmony was known of old, but Mr. Wallaschek does not convince us that such was the case. Yet he certainly deserves praise for trying to collect the best evidence he could obtain. It will, perhaps, be fair to quote his concluding remarks on this subject:

"It may still be objected that those savages who know harmony now may have acquired it in the course of time (even without foreign influence), and may have been ignorant of it centuries ago. I think, however, I can take it for granted that there are still savage tribes whose culture has remained stationary ever since the stone age. If this is so, it seems, to say the least, extremely improbable that such tribes (as Bushmen, Australians) should at the same time have made any progress in music alone."

A section of this chapter is devoted to "The Scale." Our author sees no reason "to conclude that a period of pentatonic scales necessarily preceded the period of heptatonic ones." He is probably right; anyhow, learned writers before him have come to the same conclusion. The same, too, may be said of the remark that "the first and unique cause to settle the type of a regular scale is the instrument." The following forcible sentence, however, deserves quotation:

"We owe the scale not to nature (voice, ear, laws of sound, or animals), and not to science or artificial systems that were worked upon and thought out for centuries, but to the practical player and the qualities of his instrument."

In the chapter entitled "Text and Music" it is shown that in primitive times music was not a union of poetry with music. For the most part the words of the songs of savages have little or no meaning. The union of words with music in a form resembling our "recitative" implies, according to our author, a comparatively developed language. Dance and music, on the other hand, were intimately connected from the very beginning. Mr. Wallaschek be-

lieves that Wagner erred when he placed "the art of poetry third in the order of original art-forms." He returns to Wagner in his chapter on "Primitive Drama and Pantomime." Primitive drama was an organic union of music and gesture, but not of poetry; hence the union of the three arts "in equal rank to a single artwork is theoretically a contradiction, and practically an impossibility." The "Origin of Music" is discussed, and the following brief quotation from the summary will show the lines along which the argument runs: "I venture to conclude that the origin of music is to be sought in a general desire for rhythmical exercise, and that the 'time sense' is the psychical source from which it arises." The theories of Darwin and Spencer are, of course, noticed and criticised. And in "Heredity and Development in Music" our author, accepting Galton's and Weissman's theory of the non-heredity of acquired differences, explains progress in music by tradition and imitation. Could heredity explain, he asks, the "immense progress" which the opera has made from the days of Bellini and Donizetti to Richard Wagner, or which instrumental music has made from Haydn to Berlioz? The two cases mentioned scarcely come, however, within the line of argument; and even were it so, the "immense progress" would certainly be objected to by some musicians. Apart from this, however, our author brings forward strong reasons for his belief.

Mr. Wallaschek's book is a serious attempt to deal with a subject of paramount interest, and claims the attention of all who wish to study the earliest chapters in the history of music.

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